Ioannēs M. Phountoulēs

ANSWERS TO LITURGICAL QUESTIONS

Volume Six

Answers to Liturgical Questions

In Appreciation

Publication of this work was made possible
in part through the generosity of:

John, Tina, and Emmanuel J. Melonakos, M.D.

and

FAITH: An Endowment for Orthodoxy and Hellenism

FAITH
An Endowment for
Orthodoxy & Hellenism

We deeply appreciate and are grateful for their support.

Answers to Liturgical Questions by Iōannēs M. Phountoulēs:

A Complete and Annotated Translation

Volume 6
Questions, Index, Glossary, and Illustrations

General Editor and Translator
Patrick Viscuso

Associate Editors and Translators
John Margetis, Anton Vrame

Indexer
Erika Zabinski

Contributors
Patrick Viscuso, John Margetis, Anton Vrame,
Erika Zabinski, and Stefanos Alexopoulos

HOLY CROSS
ORTHODOX PRESS
Brookline, Massachusetts

Published by Holy Cross Orthodox Press
Hellenic College, Inc.
50 Goddard Avenue Brookline, MA 02445
© Patrick Viscuso, John Margetis, and Anton Vrame, 2024

All rights reserved. No part of this publication may be reproduced stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise with the prior permission of Holy Cross Orthodox Press.

ISBN
978-1-935317-91-3 (vol 6)
978-1-935317-93-7 1-935317-93-8 SET

The copyright holder of the books *Απαντήσεις εις λειτουργικάς απορίας* by Ioannis Foundoulis is Apostoliki Diakonia. This translation has been licensed by Apostoliki Diakonia for the First (1st Edition). All rights reserved.

Publisher's Cataloging-in-Publication Data
(Provided by Cassidy Cataloguing Services, Inc.)

Names:
Phountoulēs, Iōannēs M., 1927-2007, author. | Viscuso, Patrick, 1956- editor, translator. | Margetis, John, editor, translator. | Vrame, Anton C., editor, translator. | Houpos, Andreas, contributor. | Papiris, Dionysios, contributor.
Title:
Answers to liturgical questions by Iōannēs M. Phountoulēs : a complete and annotated translation / general editor and translator, Patrick Viscuso ; associate editors and translators: John Margetis, Anton Vrame ; contributors, Andreas Houpos and Dionysios Papiris.
Other titles:
Apantēseis eis leitourgikas aporias. English
Description:
First English edition. | Brookline, Massachusetts : Holy Cross Orthodox Press, [2023] | Translation of: Apantēseis eis leitourgikas aporias. | Includes bibliographical references and index.
Identifiers:
ISBN: 978-1-935317-93-7 (set) | 978-1-935317-87-6 (v. 1) | 978-1-935317-88-3 (v. 2) | 978-1-935317-89-0 (v. 3) | 978-1-935317-90-6 (v. 4) | 978-1-935317-91-3 (v. 5) | 978-1-935317-92-0 (v. 6)
Subjects:
LCSH: Orthodox Eastern Church--Liturgy--History. | Orthodox Eastern Church--Doctrines. | Sacraments--Orthodox Eastern Church. | Orthodox Eastern Church--Apologetic works.
Classification:
LCC: BX350.A5 V57 2023 | DDC: 264/.019009--dc23

CONTENTS

Abbreviations vii
Note to Volume 6. xi
List of Questions 1–600 1
Index to the Volumes 63
Glossary 287
Illustrations 329
List of Illustrations 347
About the Editors. 349

Abbreviations

AASS—*Acta sanctorum quotquot toto orbe coluntur* (Antwerp: 1643).

ANF—A. Roberts and J. Donaldson, eds., *The Ante-Nicene Fathers: Translations of the Fathers Down to 325 A.D.*, 10 vols. (1885–1887; Repr., Grand Rapids, Mich: Eerdmans, 1989).

BDAG—Frederick W. Danker, Walter Bauer, William F. Arndt, and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000).

Benešević—Vladimir Benešević, "Отвѣты Петра Хартофилакса," Записки императорской академии наукъ, vol. VIII no. 14 St. Petersburg 1909.

Bornert, *Les commentaires byzantins*—René Bornert, *Les commentaires byzantins de la Divine Liturgie VIIe au XVe siècle* (Paris: Institut français d'études byzantines, 1966).

Cambridge—J. Diggle, B. L. Fraser, P. James, O. B. Simkin, A. A. Thompson, S. J. Westripp, eds., *The Cambridge Greek Lexicon*, 2 vols. (Cambridge: Cambridge University Press, 2021).

CPG—Maurice Geerard, ed., *Clavis Patrum Graecorum*, 5 vols. (Turnhout: Brepols, 1974–1987).

Dēmētrakos—Δημήτριος Δημητράκος, ed., *Μέγα λεξικὸν ὅλης τῆς Ἑλληνικῆς γλώσσης*, 15 vols (Ἀθῆναι: ἐκδόσεις Δόμη, 1964).

DOP—*Dumbarton Oaks Papers.*

Galadza—Daniel Galadza, *Liturgy and Byzantinization in Jerusalem*, Oxford Early Christian Studies (Oxford: Oxford University Press, 2018).

GCS—*Die griechischen christlichen Schriftsteller der ersten Jahrhunderte.*

Goar, Εὐχολόγιον—J. Goar, *Εὐχολόγιον sive Rituale Græcorum complectens ritus et ordines Divinæ Liturgiæ, officiorum, sacramentorum, consecrationum, benedictionum, funerum, orationum, etc. cuilibet personae, statui vel tempori congruos, juxta usum Orientalis Ecclesiae… editio secunda expurgata, et accuratior* (Venice: Bartholomew Javarina, 1730).

Lampe—G. W. H. Lampe, ed., *A Patristic Greek Lexicon* (Oxford: Oxford University Press, 1961).

Larin—Vassa Larin, *The Byzantine Hierarchical Divine Liturgy in Arsenij Suxanov's Proskinitawrij*, OCA 286 (Rome: Pontificio Instituto Orientale, 2010).

LBG—Erich Trapp, ed., *Lexikon zur byzantinischen Gräzität besonders des 9.-12. Jahrhunderts*, Veröffentlichungen der Kommission für Byzantinistik VI/1-8 (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 1994–2017).

Les Regestes des Actes du Patriarchat de Constantinople—Les Regestes du Patriarcat de Constantinople (Le Patriarcat Byzantine, Série I): vol. 1, *Les Actes de Patriarches.* fasc, 1, *Les Regestes de 381 à 715*, by Venance Grumel, ed. Jean Darrouzès, 2nd ed. (Paris: Institut Français d'Études Byzantines, 1972); vol. 1, fasc. 2-3, *Les Regestes de 715 à 1206*, by Venance Grumel, ed. Jean Darrouzès, 2nd ed. (Paris: Institut Français d'Études Byzantines, 1989); vol. 1, fasc. 4, *Les Regestes de 1208 à 1309*, by Vitalien Laurent (Paris: Institut Français d'Études Byzantines, 1971); vol. 1, fasc. 5, *Les Regestes de 1310 à 1376*, by Jean Darrouzès (Paris: Institut Français d'Études Byzantines, 1977); vol. 1, fasc. 6, *Les Regestes de 1377 à 1410, by Jean Darrouzès* (Paris: Institut Français d'Études Byzantines, 1979); vol. fasc. 7, *Les Regestes de 1410 à 1453*, by Jean Darrouzès (Paris: Institut Français d'Études Byzantines, 1991). (References are to the documents, which are numbered in chronological order consecutively throughout).

LSJ—Henry George Liddell, Robert Scott, and Henry Stuart Jones, eds., *A Greek-English Lexicon*, 9th ed. with revised supplement (Oxford: Clarendon, 1996).

Mansi—Giovanni Domenico Mansi, ed., *Sacrorum Conciliorum nova et amplissima Collectio.*

Mateos, *Le Typicon de la Grande Église*, 1—Juan Mateos, ed. and trans., *Le Typicon de la Grande Église. Ms. Sainte-Croix no. 40, Xe siècle. Introduction, texte critique, traduction et notes, Tome I, Le Cycle des Douze Mois*, OCA 165 (Rome: Pont. Institutum Orientalium Studiorum, 1962).

Mateos, *Le Typicon de la Grande Église*, 2—Juan Mateos, ed. and trans., *Le Typicon de la Grande Église. Ms. Sainte-Croix no. 40, Xe siècle. Introduction, texte critique, traduction et notes, Tome II, Le Cycle des Fêtes Mobiles*, OCA 166 (Rome: Pont. Institutum Orientalium Studiorum, 1963).

NETS—Albert Pietersma and Benjamin G. Wright, eds., *A New English Translation of the Septuagint and Other Greek Translations Traditionally Included under That Title* (Oxford: Oxford University Press, 2007).

OCA—Orientalia Christiana Analecta.

OCD—Simon Hornblower and Antony Spawforth, eds., *The Oxford Classical Dictionary* (New York and Oxford: Oxford University Press).

OCP—*Orientalia Christiana Periodica.*

ODB—Alexander P. Kazhdan et al, eds., *The Oxford Dictionary of Byzantium,* 3 vols. (New York and Oxford: Oxford University Press, 1991).

Paul F. Bradshaw, *The Search for the Origins of Christian Worship*—Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy,* 2nd ed. (Oxford: Oxford University Press, 2002).

PG—J.-P. Migne, ed., *Patrologiae cursus completus: Series graeca,* 161 vols. in 166 pts. (Paris: 1857–1866).

RSV—Revised Standard Version.

Rhallēs and Potlēs—Γ.Α. Ῥάλλης καὶ Μ. Ποτλῆς, *Σύνταγμα θείων καὶ ἱερῶν Κανόνων τῶν τε Ἁγίων καὶ Πανευφήμων Ἀποστόλων καὶ τῶν ἱερῶν Οἰκουμενικῶν καὶ τοπικῶν Συνόδων καὶ τῶν κατὰ μέρος Ἁγίων Πατέρων,* 6 vols. (Ἀθῆναι: Γ. Χαρτοφύλαξ, 1852–1859).

SC—Sources Chrétiennes.

Simmons, *St. Symeon*—Harry L.N. Simmons, trans., *St. Symeon of Thessalonike, Treatise on Prayer* (Brookline, MA: Hellenic College Press, 1984).

Sophocles—E. A. Sophocles, *Greek Lexicon of the Roman and Byzantine Periods (From B.C. 146 to A.D. 1100)* (Cambridge: Harvard University Press, 1914).

Steven Hawkes-Teeples, *St. Symeon of Thessalonika*—Steven Hawkes-Teeples, ed. and trans., *St. Symeon of Thessalonika, The Liturgical Commentaries,* vol. 168 of *Studies and Texts* (Toronto: Pontifical Institute of Mediaeval Studies, 2011).

The History of Byzantine and Eastern Canon Law—Wilfred Hartmann and Kenneth Pennington, eds., *The History of Byzantine and Eastern Canon Law* (Washington, DC: The Catholic University of America Press, 2012).

Thomas and Hero—John Thomas and Angela Constantinides Hero, eds., *Byzantine Monastic Foundation Documents: A Complete Translation of the Surviving Founders' Typika and Testaments,* 5 vols. (Washington, DC: Dumbarton Oaks Research Library and Collection, 2000).

Tolika—Ὀλυμπία Τολικά, *Ἐπίτομο Ἐγκυκλοπαιδικὸ Λεξικὸ τῆς Βυζαντινῆς Μουσικῆς* (Ἀθῆναι: Εὐρωπαϊκὸ Κέντρο Τέχνης, 1993).

Woodfin—Warren T. Woodfin, *The Embodied Icon, Liturgical Vestments and Sacramental Power in Byzantium*, Oxford Studies in Byzantium (Oxford: Oxford University Press, 2012).

Ἅγιος Νικόδημος ὁ Ἁγιορείτης, *Χρηστοήθεια τῶν χριστιανῶν*—Ἅγιος Νικόδημος ὁ Ἁγιορείτης, *Χρηστοήθεια τῶν χριστιανῶν: Περιέχουσα Λόγους ψυχωφελεστάτους δεκατρεῖς, ῥυθμίζοντας ἐπὶ τὸ βέλτιον τὰ κακὰ ἤθη τῶν Χριστιανῶν. Πρὸς δὲ, καὶ τὰς κυριωτέρας Ἐντολὰς τῆς Παλαιᾶς καὶ Νέας Διαθήκης* (*Morality for Christians: Containing thirteen Orations profiting the soul, which educate to improve the bad morals of Christians. And in addition, also the authoritative Commandments of the Old and New Testaments*) (Venice: Ἐν τῇ Τυπογραφίᾳ Νικολάου Γλυκὺ τοῦ ἐξ Ἰωαννίνων, 1803).

ΘΗΕ—*Θρησκευτικὴ καὶ Ἠθικὴ Ἐγκυκλοπαίδεια*, 12 vols. (Ἀθῆναι: Ἀθαν. Μαρτίνος, 1962–1968).

ΜΕΕ—Παῦλος Δρανδάκης, ed., *Μεγάλη Ἑλληνικὴ Ἐγκυκλοπαίδεια*, 24 vols. (Ἀθῆναι: Πυρσός, 1927–1934).

Παπαδόπουλος-Κεραμεύς, *Ἀνάλεκτα Ἱεροσολυμιτικῆς Σταχυολογίας*—Α. Παπαδόπουλος-Κεραμεύς, *Ἀνάλεκτα Ἱεροσολυμιτικῆς Σταχυολογίας*, 5 vols. (St. Petersburg: Β. Κιρσπάουμ, 1891–1898).

Σταυρινός, *Ἡ Ἱερολογία*—Ἀμβρόσιος Σταυρινός, *Ἡ Ἱερολογία τοῦ γάμου ἀπὸ τὰ τέλη τοῦ Θ΄ μέχρι τοῦ τέλους τοῦ ΙΣΤ΄ αἰώνος* (Κωνσταντινούπολη: Ἐκ τοῦ Πατριαρχικοῦ Τυπογραφείου, 1923).

Τρεμπέλας, *Αἱ Τρεῖς Λειτουργίαι*—Παναγιώτης Τρεμπέλας, *Αἱ Τρεῖς Λειτουργίαι κατὰ τοὺς ἐν Ἀθήναις κώδικας*, Texte und Forschungen zur Byzantinisch–Neugriechischen Philologie no. 15 (Ἀθῆναι: Ἡ ἐπιστημονικὴ ἐπιτροπὴ πρὸς ἀναθεώρησιν καὶ ἔκδοσιν τῶν λειτουργικῶν βιβλίων, 1935).

Τρεμπέλας, *Μικρὸν Εὐχολόγιον*—Παναγιώτης Τρεμπέλας, *Μικρὸν Εὐχολόγιον*, 2 vols. (Ἀθῆναι: n.p., 1950–1955).

Дмитриевский, Описание литургических рукописей—А. А. Дмитриевский, Описание литургических рукописей, хранящихся въ библиотекахъ Православного Востока, 3 vols. (Киев: Г. Т. Корчакъ-Новицкаго, 1895–1917).

Note to Volume Six

This present volume was not part of the original Greek publication and was newly created to offer a complete listing of the 600 questions with their page numbers, a comprehensive index to the entire work, a glossary of major liturgical and theological terms, as well as helpful illustrations and photographs.

None of the original Greek volumes contained a listing of the questions, making locating topics challenging. For the first time, a list of all 600 questions is published with their page numbers in the order that they appear in this present work.

Regarding the index, the editors responded to Iōannēs Phountoulēs's wishes expressed in the prologue of the fifth volume of the *Answers to Liturgical Questions* that his work be "completed with a general alphabetical index by subject for the entire series, in order for the searching and finding of what is sought to be easily accessible, a matter which now is quite difficult with the existence of five individual volumes." In the first volume, we expressed our appreciation to our initial indexer Dr. Kate Mertes, who passed away during her work on the first volume. This work was taken up by Erika Zabinski. We are extremely grateful for her efforts, which were excellent in every way.

In a work of this nature, Phountoulēs often assumed a knowledge of Orthodox liturgical and theological terms on the part of his readers. We recognized that not all English readers of these volumes will have the same familiarity. Consequently, the editors developed the present glossary and also provided illustrations and photographs as an assistance for the understanding of readers.

The Editors

List of Questions 1–600

VOLUME 1
QUESTIONS 1–150

1. Are we able to distribute holy communion to the sick at any hour whatsoever of the night? 9
2. What is the difference between a martyr, hieromartyr and so forth, and how must they be commemorated? 10
3. Must we give holy communion without restriction to all? 15
4. Are we able to forbid a certain Christian who has a mortal sin from communing? If so, then in what manner? 15
5. Must we commune Christians, who previously we have urged to confess and are approaching unprepared? 15
6. Is it perhaps necessary for us modern priests to create another canon, analogous to the "liturgical" canon of our Fathers? And must this canon perhaps be "social" to regulate the relations of people outside of the temple? 19
7. If there might be a priest at the graveyard, is it necessary for the priest of the parish to accompany the deceased all the way there? 21
8. If he might find himself in need, can a priest celebrate Paraklēsis or another service without an epitrachēlion? 23
9. What epitrachēlion has the more correct form, that which is made from two narrow strips or that which is made from a single broad fabric? 25
10. When there is an Artoklasia, is the name of the person celebrating the feast also commemorated during the great entrance of the Divine Liturgy? 26
11. During the great entrance, does the priest commemorate names, and especially, the names of the living or departed founders of the temple? 28

12. In old Euchologia of the Venetian edition, in the prayer of the eighth day from birth we read, ". . . and grant, Lord, to remain ἀνεξάρνητον . . ." while in the modern Euchologia we read, ". . . and grant, Lord to remain ἀνεξάρτητον . . . ." Which is more correct, "ἀνεξάρνητον" or "ἀνεξάρτητον?" 30

13. We read in the Fiftieth Psalm, "For behold I was conceived (συνελήφθην) in transgressions and my mother ἐκίσσησε me in sins." Why does it say "ἐκίσσησε" and not "ἐκύησε?" What does "ἐκίσσησε" mean and why was it used? 34

14. Why do we read the Ninth Hour before each Vespers, while we omit the First, Third, and Sixth, which are read only during the Great Lent? 34

15. Issues that a peculiar Artoklasia generates which takes place in Epirus. 35

16. "Today salvation . . ." or "Arising from the tomb . . ."? 37

17. Is it an error and sin when the priest offers incense during the time of the great doxology, and if it is, why? 40

18. In the service of betrothal and during the prayer "Lord our God . . . for you created from the beginning male and female and by you is a woman joined to a man . . ." the newlyweds at this point are customarily holding one another by the two small fingers of their right hands. Is this correct and why? 44

19. Why do marriages not take place during the month of May? 47

20. Must the sponge be kept in the holy chalice in remembrance of the well-known event, or must this be eliminated and fall into disuse, as some believe? 48

21. If the priest was called upon to conduct a service and begins with "Blessed" and celebrates the service, must he do a dismissal or is the dismissal unnecessary? 49

22. How must the wine of the common cup be given to the newlyweds and what must be done with the remainder, is it all drunk by the newlyweds, poured into the chōneutērion, or consumed by small children? 50

23. In the prayer of the Cherubic hymn "No one is worthy . . . ," among other things, we also read the following: ". . . but deem worthy that these gifts be offered to you by me, your sinful and

unworthy servant . . .." My question is not on the word "gifts," but on the word "these," which as a demonstrative pronoun presupposes also the existence of the precious gifts on the holy table, a thing which has not yet taken place. What position, then, does the word "these" have here? 52

24. What color vestments must the priest wear and what color veils must the holy prothesis and holy table be covered with during the performance of the mysteries of the Orthodox Church, as well as during the period of the Great Lent and the remaining feasts of the year and during the performance of funeral or memorial services? 54

25. When must the crowns be removed from the newlyweds, at the end of the kiss or at the prayer, "O God, our God . . . receive their crowns . . ."? 57

26. At how many and which points of the sacred service is it right that the bell sounds and why? 59

27. On what day and time does the nailing and unnailing take place of the icon of Christ from the cross? 61

28. Why during Great Friday must the body of Christ be placed inside the koubouklion with the head to the north and not to the east, as is the custom of certain priests? 63

29. Is it correct that the prayer for the woman in childbed is read on the third day, while the prayers clearly reference the first day? Some completely omit reading the prayer for the woman in childbed. Are they doing well? 64

30. In certain villages it was prevalent when a woman gave birth and, certainly on the first day, for someone to take a jug of water to the church for the priest to read a prayer so that the ones participating in the birth might wash themselves. Nevertheless, our Euchologion tells us that the priest ought to go to the house of the woman on the first day of the birth and ought to read the prayers over her. However, which of the ones mentioned is correct? 64

31. On the day of Theophany do we pour the Great Hagiasmos, which we keep in the church, in with the newly consecrated water and so renew it, or do we use it up on the eve of the feast of Lights when we sanctify the houses of the faithful? 68

32. Many Christians call upon the priest of the parish to exchange the betrothal rings of their children and so forth. What is his stance on the point in question; must he go or not? 68

33. At the end of the mystery of marriage, many priests customarily pass the Holy Gospel book in between the newlyweds and separate their hands. Is this prescribed? 69

34. On various occasions, such as betrothals, weddings, and so forth, many request from the priest the zōnē of the sacred vestments in order that their livelihoods, as they say, may go well. What must we know regarding this? 70

35. On the day of Theophany, must the dismissal take place before the enarxis of the Great Hagiasmos or at its end? If it takes place at the end, the faithful leave. How and when must it take place for the better order of the church? 72

36. Is the ektenēs before the dismissal of the Small Hagiasmos similar to the customary ektenēs or is there a difference or is it completely omitted? 74

37. Is it correct for the dismissal of the Small Hagiasmos to be done as the Euchologion has it or is it similar to the dismissal of holy baptism and that of the Great Hagiasmos, as some maintain? 75

38. When is the prayer for the woman who had a miscarriage read, on the fortieth day or sooner? Is the prayer of miscarriage read for her or also the prayers of the fortieth day of the woman whose child died? 76

39. During great feasts when many Christians approach for holy communion and the priest sees that the wine in the holy chalice is not going to be enough, what must he do? Is he able to add other wine before he runs out or not? 79

40. Is it possible for the priest to celebrate only the Divine Liturgy and to omit Matins? 82

41. It is said that the seal that we apply to the prosphora has three lambs imprinted since during Great Lent three are required, one for the Sunday on which the Liturgy takes place and the other two for the Presanctifieds that take place during the course of the week. Is this explanation correct? 84

42. At what point of the Divine Liturgy or another service, must the priest bless with the precious cross? 85

43. Who must hold the lit candle at the point of holy baptism where the circling around the baptismal font takes place while "As many of you that have been baptized into Christ . . ." is being chanted? The priest or the sponsor as is customary in many parishes? 86
44. Why does the fanning of the holy elements take place and how did it come about? 88
45. When the priest fans the precious gifts with the aër, does he also use the precious cross at the end as some think or only the aër? 88
46. The inhabitants of the village, in which I serve as priest, maintain the custom that they fast all Fridays of Great Lent from morning until evening without even taking water into their mouths. But during the evening after the end of the service of the Salutations they request antidōron from the priest. They do not also so respect the remaining days of the fast, content with the fasting of each Friday, thinking that this constitutes the be-all and end-all. I am informed that this custom originates from the Turkish Ramadan. Must this be continued or not? 91
47. The Christian women of my village go to the hodja and ask his prayers. Is this permissible? 93
48. How many hours after holy communion must one not spit? 94
49. Must we commune persons unable to speak and those mentally deficient? 94
50. Is a priest able to celebrate the Divine Liturgy without a chanter? 95
51. When and why is the curtain of the beautiful gate closed? 99
52. Must the priest commune, with the curtain of the beautiful gate open or closed? 99
53. There exists a custom that priests read the prayer of absolution, "O Lord, Jesus Christ, Son of the living God, shepherd and lamb . . .," to those about to commune. Is this permitted when they are not confessors? 104
54. Is the prayer of vaskania read for unbaptized children? 108
55. Is an unbaptized deceased child buried in the graveyard or in countryside church*? 108

* Note: In Volume 1, the text reads "church." It should read "churches."

56. Is the eating of fish permitted on Palm Sunday? 110
57. On the Saturdays of Souls and during memorial services, it is customary in some parishes for hypsōmon (ὕψωμον) to be given to the relatives of the deceased, who offered the prosphoro. Is this correct or must hypsōmon only be given in Liturgies that take place on behalf of the living? 113
58. The elevated bread of the proskomidē is given as antidōron and does not leave the temple. However, during daily Liturgies, where many Christians are not present, what must be done with the remainders of the prosphora (τῆς προσφορᾶς)? 114
59. In the absence of a hierarch, can the priest read at the end of the funeral the two prayers of absolution that refer to any curse and interdict, or not? 117
60. How many days must Christians fast before holy communion? Can they commune without fasting? 119
61. Should the zōnē of the sacred vestments be given to the future spouses? 122
62. During the reading of the sacred gospel, many women have the habit of purchasing and lighting tapers. Since this causes a commotion, do you think that this ought to be stopped? 125
63. Some of the congregation, especially the women, kiss the icons during the time of the Divine Liturgy, cause a disturbance, and dirty the steps of the templon. Is it permitted to stop them appropriately? 127
64. When, how many times, and in what areas of the body should the priest anoint the faithful during the service of unction? 128
65. In certain regions a custom exists that together with the wine of the common cup the priests also offer to newlyweds pieces of prosphoro immersed in the common cup. Is this correct? 131
66. In some regions the priests offer loukoumi after the common cup to the newlyweds, the best man, and their parents. Is this canonical? 132
67. When is Small Vespers chanted? Why is it called Small? Great Vespers is always chanted and the Typikon refers nowhere concerning the use of the Small. 134

68. During the reading of the eōthinon gospel, why do we turn to the north? Where is such a thing based? 136

69. During the reading of the gospel pericopes in Church, is the omission or replacement of certain sentences or words permitted or not, as in the pericope of Matthew 22:25–30? 138

70. In private Liturgies is it permitted and appropriate during its first litany of peace and during the great entrance for the priest to also commemorate, "For those who celebrate this Liturgy," or not? .. 140

71. Should the supplications and prayers for the catechumens be read (inaudibly) during the Divine Liturgy or only the prayers for the faithful? 142

72. Where can the tablecloths that have already been used as the holy table's coverings be used? 144

73. Is it permitted for the attendees to shower Jordan almonds on the newlyweds during "Isaiah dance . . .," a thing that causes disorder and sometimes inappropriate incidents? 145

74. In order for us to make a German Protestant an Orthodox, how must we proceed? 147

75. When a woman is on her period, can she come to church, receive antidōron, and kiss icons? 147

76. When must the naming of the babies take place, during the prayer of the eighth day that is read before the baptism, or is the name given during the first or the last prayer of the catechumens? 149

77. Is it permitted for lay sacred preachers to put on the exōrason when they speak in the temple and afterwards take it off? 153

78. Is it permitted for a lay sacred preacher to ascend and preach from the despotikon throne or to stand only on its first step, and this only by oikonomia? 154

79. Is it permitted to use the reserved Great Hagiasmos for any illness of Christians? 156

80. Why is the transport of Presanctified Bread from one temple to another not permitted for celebration of the Liturgy of the Presanctified, while the transport of the Holy Bread of Great Thursday is permitted for communion of the sick? 158

81. When are we able to "take kairos" during the Liturgy of the Presanctified or do we not "take kairos" because the Holy Elements are presanctified? 159

82. After the betrothal, must "an ektenēs and dismissal" take place, as the Euchologia state, or do we immediately go into the "blesseds"? 162

83. Which entrance prayer is said during the small entrance when the Vesperal Liturgy of Basileios the Great is celebrated, given that opinions differ?..... 163

84. Is it typically considered an unpardonable omission when, to avoid various improprieties, the rite of the Resurrection is not celebrated outside of the sacred temple, but inside of it?..... 167

85. The final prayer of the service of the fortieth day states "and vouchsafe it [the child] in due time also regeneration through water and Spirit . . . ," and the standard rubric a little further below prescribes "And he brings it into the altar if it might be a male . . . ." Since from the prayer above it appears that the child is unbaptized, how is its entrance into the altar permitted? 168

86. Is it correct that the rite of the Resurrection is celebrated during the hours after midnight of Great Saturday into Sunday in accordance with the gospel ("When the Sabbath was past . . . very early on the first day of the week . . . when the sun had risen") and to avoid the abandonment of the temple by the faithful after the Resurrection? 169

87. After the three immersions and emersions of the baptized and his/her reception by the sponsor, must the sponsor wait with the baptized in his/her hands while the Thirty-First Psalm, the prayer of the myron, the anointing with the myron, epistle, gospel reading, prayers of washing, and prayers of tonsure are read, or must the priest read them beforehand at an opportune time, such as when they undress the catechumen or when they anoint him/her with oil, and leaving only "Seal of the gift," "You are justified," "He/She is tonsured" and "Have mercy on us" with the dismissal? 173

88. Some priests are accustomed after the service of the Resurrection to say before the closed gates of the temple, "Raise up the gates, O rulers of yours . . ." and enter afterwards into it. Namely, the temple

represents Hades, into which Christ descended. Is it not blasphemy to consider the temple Hades and a place of Satan?..... 176

89. If the sacred mystery of baptism might precede the fortieth day, on the day of the completion of the period of forty days from the birth must we follow the sacred service as contained in the Euchologion? 181

90. Why do the prayers for the making of a catechumen not begin with "Blessed is our God," while at the end of the prayers for the making of a catechumen, namely, after the prayer, "Master, Lord our God, call your servant . . .," the Euchologion says "dismissal"?..... 184

91. Must a dismissal occur after the catechesis, or do we go immediately into the rite of baptism? 184

92. For what reason is the gospel that the Typikon prescribes, namely, "After the Sabbath, at dawn . . . ," not read in the rite of the Resurrection, but instead the second eōthinon gospel, "When the Sabbath was past . . ."? 186

93. During the Liturgy of the Presanctified, why do we read the same prayers twice, namely, the first, second, and third prayers of Lamp-lighting, a first time during the introductory psalm and a second time during the synaptes of the "To the Lord"?..... 190

94. Can a funeral of a Catholic or Christian of another denomination be conducted by an Orthodox priest and which service is chanted? 191

95. Some of the priests are accustomed especially during festal Liturgies to cense the holy table, the icons, and the people after the small entrance of the Divine Liturgy during the time that the troparia are chanted. Is this correct?..... 195

96. After the final dismissal of the mystery of marriage ("May Christ our true God, who by coming to Cana . . . Through the prayers") must the first theotokion of Vespers of plagal of the first tone be chanted? Notwithstanding that it is not recorded in the Euchologia, nevertheless it is customary to be said in some parishes. 197

97. Is there any canonical legislation that prescribes when the exhumation of the dead should take place?..... 201

98. In the service of betrothal and before "Blessed is our God . . ." must the kontakion of Saint Kōnstantinos be chanted?..... 203

99. In the service of the mystery of marriage and before "Blessed is the Kingdom . . ." must the apolytikion of Saint Kōnstantinos be chanted? 203

100. Why in the last petitions of Compline and the Midnight Office does the priest say, "Ὑπερ τῶν ἐν θαλάσσῃ καλῶς πλεόντων" (For those who sail well on the sea)? What does "καλῶς" (well) mean? 206

101. At the time of the Cherubic hymn must the priest say, "Having beheld the Resurrection of Christ . . ." or only the Fiftieth Psalm? 207

102. Why when the priest fills the holy chalice with the Holy Bread does he say the resurrectional troparia, "Having beheld the Resurrection of Christ . . . ," "Shine, shine . . . ," "O divine, O beloved . . . ," and "O great Pascha . . ."? Must they be said even on a day of commemoration when a saint is celebrated? 208

103. When the Symbol of Faith is recited by the choir, must the celebrant also say it inaudibly (μυστικῶς)? 212

104. Before the consecration of the precious gifts ("and make . . .") quite a few priests make three prostrations, others do not. Which is more correct? 213

105. If a certain priest does not take part in the Liturgy, yet wishes to commune, how will he commune? Will he take holy communion by himself, as if he served, or will the officiating priest commune him, like he also communes the deacon? 215

106. During the partaking of the Precious Blood, some say "In the name of the Father, Amen, and the Son, Amen, and so forth," but others are content with "Amen, Amen, Amen." What is more correct? 216

107. During the partaking of the holy chalice, is it correct for the priest to commune three times while bringing the chalice thrice to his lips ("In the name of the Father, and of the Son, and of the Holy Spirit") or only one time, as some maintain? 216

108. In the service of marriage must the priest also add both prayers "for loosing of crowns" before the dismissal? 219

109. Is it correct for the priest to bless the antidōron after the consecration of the precious gifts? 221

110. During the entire Paschal season, why is "Christ is risen" said instead of "Through the prayers . . ." while this is provided for by the Typikon only for Renewal Week? 226

111. I observed a novelty in a certain temple of a large city: at the end of the polychronion of the monarchs, the priest from the beautiful gate handed over the Apostolos to the reader for reading and, at "Peace be to you . . . ," received it back again and put it on the holy table. Should this be done and why? 228

112. On Great Saturday in the dismissal of the Liturgy of Basileios the Great, why do we say, "May He who rose from the dead," if the Resurrection has not yet taken place? 230

113. Must or must not the dismissal of Vespers on Saturday be accompanied with the characteristic, "May He who rose from the dead?" 230

114. What must the standard taxis of the Doxology be on the first day of the new year, given that there is no agreement among the various liturgical books and calendars? 235

115. When I have a forty-day blessing or any other service (marriage, baptism, and so forth) to read and it is the day of the Ascension, Pentecost, Transfiguration, or so forth, what dismissal is done? 240

116. During the present-day, if the service of betrothal is canonically performed by a priest and the marriage takes place months or a year afterwards, does the service of betrothal take place again? Furthermore, if the marriage was cancelled, what is required for the betrothal to be dissolved? 242

117. Is it right for pure white wine to be used in the holy chalice for the bloodless sacrifice, even if in an emergency? 243

118. Must "we read" the "cakes of Saint Phanourios" and if yes, which prayer must be said, given that there is no relevant prayer in the Small Euchologion? 245

119. Do we say, "May He who rose from the dead" in all the dismissals and services on any day, namely, on weekdays, up until the leavetaking of Pascha? 249

120. Is the characteristic of the dismissal for the feasts of the Lord said only on the feast and its leavetaking, or on the days in between? 250

121. Is it permitted for an entrance of Vespers to be done or the proskomidē to be performed without a phelonion? 251

122. May an archimandrite theologian, or one not a theologian, participate in the mysteries of the Church without wearing a phelonion, but only his epitrachilion? 253

123. Is a priest able to celebrate baptism without a phelonion? 253

124. What is the correct dismissal for the feast of the Annunciation of the Theotokos, given that things are confused? The Calendar published by the Apostolikē Diakonia mentions one thing and the Hieratikon, again published by the Apostolikē Diakonia something else. 254

125. When should the preaching of the divine word take place, after the gospel or at the time of the koinōnikon? 260

126. Where does the difference lie between the two Hagiasmoi, specifically the first sanctification on the eve of the feast of Lights, given that both services are the same, and in what particular way is each one used? 263

127. During the fraction of the "Lamb of God" why does the deacon say, "Break, master, the Holy Bread," while the celebrant when breaking says, "Broken and distributed is the Lamb of God"? Besides, when the priest or hierarch blesses the holy gifts, he does not say, "Make this bread Holy Bread," but instead "the precious Body of your Christ." After its change into the "Body of Christ," how is it possible for the "Body of Christ" still to be called "bread"? 265

128. Is the priest able to celebrate a private Presanctified Liturgy? If yes, at what point of the Liturgy will he commemorate the names, because the ektenēs is discontinued at "for our Archbishop." .. 267

129. In the celebration of the mystery of marriage is it permissible to give the common cup also to the best man (παράνυμφος) aside from the newlyweds? 270

130. During Great Thursday, we also excise a second lamb and reserve it for the communion of the sick throughout the year. However, when the same priest serves two parishes, how is it possible to have Body and Blood reserved also for another parish, in which he did not serve on this day? 271

131. A local saint is celebrated festively during Great Lent and has a service book with a full sacred service, epistle, gospel, koinōnikon,

and so forth. Can the Divine Liturgy of Chrysostomos be celebrated during his/her commemoration or not? 273

132. Our Church's canons state that if a Christian has not attended church for three consecutive Sundays, he/she must not be communed. Is it permitted for someone to be communed who is about to die and has not attended church for many years? 276

133. Some parishioners have not attended church or partaken of communion for many years; should they be interred within the burial ground? 276

134. When newlyweds plant fruit trees or vineyards during the same year as their marriage, they do not bear fruit. Is this true? 277

135. How must the drying of the Holy Bread of Great Thursday be done? Should not a special vessel and special service exist, so that the task is done with solemnity? 278

136. On the day of Theophany, when a baptism of an infant happens to take place, is the water blessed, given that on this day the Great Hagiasmos was read, and the waters are blessed? 279

137. Is it permitted for the priest to celebrate the mystery of marriage for two pairs of newlyweds at the same time? 280

138. Is it permitted in one and the same service of marriage for two or more couples to be crowned, or must the marriages be performed separately? Otherwise, why are the priests of Athens, who have many crownings, not doing them two at a time or three at a time, but are inconveniencing the intending spouses until even late at night? 281

139. Some additional information regarding the blessing of the antidōron. 282

140. If a priest is called upon to do a Trisagion for a deceased, when entering into the home of the deceased, does he immediately begin with "Blessed" or is there some tradition of reciting a saying from Holy Scripture or Sacred Tradition? 283

141. When the priest exclaims, "Blessed is the Kingdom . . ." at the enarxis of the service of marriage, in which direction must he look and make the sign of the cross with the Gospel book, over the table or on the heads of the newlyweds? 284

142. During the great entrance, how must we take and hold the precious gifts, namely, with which hand do we hold the paten and with which the holy chalice? If we take them as in the prothesis, when turning to the people the right is reversed left and the left right. Must not they appear to the people as also to us? 285

143. When the priest is serving Liturgy and is called upon for someone to receive communion who is in danger of dying, what must he do? 286

144. In our region, the custom is established on the Saturday that precedes a memorial service, which is celebrated on Sunday, for a concelebration to take place, in which priests are invited from neighboring villages. In the event that those priests are prevented from coming, shall the concelebration be performed only by the priest of the village or shall it be delayed even though everything is prepared for it? Why is this called "concelebration" and why is it celebrated on Saturday? 288

145. For those who have broken their fast for any reason during Great Lent, is the Sunday of the Veneration of the Cross a day of fasting for them? 291

146. During a time of fasting, why do we fast from oil and fish, and eat olives and caviar? 292

147. Many Christians call upon the priest of the parish to exchange the rings of their children. In connection with this, must the priest wear an epitrachēlion and what exactly must he say, so that the rite of betrothal does not have a character of a benediction for the engagement? 294

148. Is holy unction read for babies and unbaptized children? 295

149. On those feasts where "As many of you that have been baptized into Christ" is chanted, does the priest read the same thing or the customary "Holy God . . ."? 295

150. A feast of the Lord or the Mother of God often coincides on Sunday. On the feast, is "Having beheld the Resurrection of Christ . . ." inaudibly said at the moment when the Cherubic hymn is chanted or is "O come, let us worship . . ." said? In these instances, does the entrance with the Gospel book take place with the Resurrection or Crucifixion side forward? 297

VOLUME TWO
QUESTIONS 151–300

151. When during the Divine Liturgy is the apolytikion of the saint of the temple not said? 1

152. During the night of Pascha, before the service of the Resurrection, must the lamps and lights of the temple be extinguished and then relit? During the time of darkness, is the seventh eōthinon doxastikon of the grave tone supposed to be chanted, "Behold, the darkness and the dawn . . ."? The Typikon does not refer to anything relating to this. 2

153. What orientation must the icons of the proskynētaria have, which are usually located on the right and the left of the central entrance of the temple? Must the icons face west, or does it make no difference? 6

154. When the saint being celebrated might have a doxastikon at the stichēra and is lacking aposticha and their doxastikon, then what type of Vespers is it, Small or Great, and must an entrance take place during it? 8

155. If the newly illumined baby does not have sufficient hair for the priest to be able to perform the tonsuring, can this be performed later and the relevant prayers read at that time, or must it necessarily be performed together with the baptism? 9

156. Is the cutting of an unbaptized baby's hair by its mother permitted, and if not, as it is believed by many, why? 11

157. Why does the Typikon not permit the celebration of the Divine Liturgy on December 23rd and 22nd if the Great Hours are chanted on these days? Can the Liturgy of Chrysostomos be celebrated on these days and in what manner? 12

158. On the day of Theophany, Christians partake of the Great Hagiasmos. Is it permitted for them to drink of it on this day or only to bless their homes and property? After some time, many return it to the church. What must we do in this case? 16

159. When one of the parish priests serves two parishes during the period of Great Lent, is it correct for him to perform Vespers on Friday evening in his second parish given that he wishes to celebrate the Liturgy on Saturday, or is the Vespers with the Presanctified that

he has already performed on Friday morning in his other parish sufficient? 20

160. Is the burial of a priest permitted in the grave of his presbytera? . 21

161. Is the interment of a lay person permitted in the grave in which a clergyman has been interred, as well as the interment of a lay person in the grave of a presbytera? 21

162. In the case of a funeral or memorial service of a priest or hierarch, would the deacon say at the petitions, and the priest in the prayer, "who had been our concelebrant" or will he say only "[name] the priest" or "[name] the hierarch"? 22

163. Some of the Christians summon the priest to read the prayer of vaskania for the unbaptized infant during the first days from its birth, in order that he/she is not influenced by the evil eye in its life. In this case, is it permitted for the prayer to be read for unbaptized children or not? What must be the priest's position when Christians insist in this case and in other similar cases? 24

164. In the sacred Gospel book as well as in the Apostolos on Wednesday and Friday of Cheesefare Week, why is neither a gospel pericope nor an epistle reading indicated? Why is a Liturgy not performed on these days, and in the event of an absolute necessity for its celebration, what reading shall be read and why? 25

165. When must the priest who is about to officiate take kairos? At his entrance into the temple, during the kathismata as is customary, or at another point in the service of Matins? 32

166. In which instances during Vespers, is the theotokion of the resurrectional apolytikion chanted and in which instances not? .. 35

167. Is it permitted during celebration of the Small Hagiasmos to omit the long prayer, "O Lord our God, who is mighty in counsel . . . ," in the interest of time, according to the rubric given in the Apostolikē Diakonia's edition of the Small Euchologion? 36

168. Is it correct for us to place a pearl from the Holy Bread of Great Thursday in the holy chalice along with communion wine and for us to commune infants and the sick only from the communion wine, since the pearl is dry, and a danger exists during its swallowing? For the same reason, also in the Divine Liturgy, should we perhaps commune infants only from the Precious Blood? Then

would we say, "The servant of God . . . partakes of the Body and Blood . . ." or only " . . .partakes of the Blood . . .”? 42

169. In the prayer of the blessing of the holy oil of baptism we read, "for deliverance from every evil to those who are anointed with it in faith or also partake of it." Why is the prayer in the plural ("for those who are anointed/χριομένοις . . . partake/μεταλαμβάνουσι") and why does it speak about partaking of the oil ("they partake of it/μεταλαμβάνουσιν ἐξ αὐτοῦ")? 44

170. Is it correct for the entrance of the Gospel book, namely, of God's Word, of Christ, to be called "small" and the entrance of the unconsecrated gifts to be called "great"? How can the divine and sacred Gospel book be regarded as lesser than simple bread and wine? 45

171. Is what is said by certain priests at the dismissal, "of our Father among the saints . . .whose Divine Mystagogy we celebrate" valid dogmatically? Does the Mystagogy belong to Father A or B, or to Christ himself? 52

172. What must be done when the celebrating priest falls gravely ill specifically after the consecration of the precious gifts and cannot complete the Divine Liturgy and there is no other priest in this area who has not yet served in order to complete it? 54

173. How are celebrated saints commemorated during dismissals and in the other instances? 57

174. During the dismissals for the feasts of the Precious Cross, feasts of the Mother of God, and the various synaxes and the recovery of relics, is it correct for us to commemorate during the dismissal the Cross, the Mother of God, or the saint with the specification, "whose finding . . ." or "the recovery of whose relics . . .," and so forth? 57

175. Which prayer must be said behind the ambōn* during the Liturgy of Basileios the Great? The usual one, "O Lord, who blesses those who bless you . . ." or "O Christ our God, who accepts this rational and bloodless sacrifice as a sacrifice of praise and well-pleasing worship from those who call upon you with all their heart . . ." as

*Note: In Volume 2, the text reads "prayer must be said behind the ambōn." It should read "prayer behind the ambōn must be said."

some Hieratika record? Or must the latter be said only on January 1st? 62

176. Apostolic canon sixty-six prohibits fasting on Saturdays. In the case in which a Christian is going to commune of the undefiled mysteries on Sunday, does this canon apply or is he obligated to fast on Saturday? 69

177. Is the baptism of a child permitted when its mother is newly pregnant? 71

178. When there is an unbaptized infant in a family and a member of this family dies, must the unbaptized infant be baptized before the funeral of the deceased takes place? 71

179. How is the cycle of the Sundays of Luke determined and why is the sequence of these Sunday gospel pericopes not followed strictly, as occurs for John and Matthew, but the Sixth is assigned, afterwards, the Fifth, the Ninth, the Thirteenth, and so forth? 72

180. How were they introduced and what is the significance of the particles that are placed on the holy paten during the prothesis? Are they changed into the Body of Christ? 86

181. According to the standard rubrics, the priest elevates the lamb during, "Let us attend. The Holy Things are for the holy." Some priests elevate the entire paten. Is this correct? 86

182. Why does the priest not commune from the particle which he excised specifically for himself at the prothesis, but only from the lamb? In such a case, what meaning does the excised particle have for the priest who is serving? 86

183. While all the saints are mentioned in the dismissals and the various prayers, why are not the four evangelists mentioned? Should not also "of the holy glorious four evangelists, Matthew, Mark, Luke, and John," be added to the dismissal after, "of the . . . apostles"? 98

184. In the dismissal for the funeral service, given that in the beginning we address ourselves in the third person, "Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν . . ." (May Christ our true God . . .), must we continue in this manner to the end "καὶ τὴν ψυχὴν τοῦ κεκοιμημένου δούλου αὐτοῦ" (and the soul of his servant who has "fallen asleep")? Is not what is often heard a solecism: "καὶ τὴν ψυχὴν τοῦ κεκοιμημένου δούλου σου" (and the soul of your servant who has "fallen asleep")? 100

185. The taxis requires that holy communion be given at "With fear . . . ." However, if we have many people to commune, and especially children, can we commune them after the end of the Divine Liturgy so that a commotion does not occur? 101

186. Is it permitted for the priest to administer communion from the Presanctified Holy Elements to the faithful who come early to the temple before the enarxis of the Divine Liturgy on Great Thursday or Great Saturday, and are unable due to their professional occupations to remain and to attend the Liturgy? 105

187. When does the sanctification of the water of the Great Hagiasmos take place, during the first or during the second blessing of the water, which is done during the reading of the prayer, "Great are you, O Lord, and marvelous are your works . . ."? 108

188. Does the sanctification of the water of Hagiasmos take place through the plunging of the precious cross? 112

189. During the plunging of the cross in the water in the Small Hagiasmos, where did the chanting originate of the troparion, "O Lord, save your people . . .," instead of perhaps the more correct one, "When you were baptized in the Jordan, O Lord"? 115

190. Out of necessity, is the priest able to celebrate the Divine Liturgy without a chanter and sexton? 119

191. At the beginning of the catechesis, why do we seal the face of the one about to be illumined while saying, "In the name of the Father . . ."? 121

192. Why, while each service begins with "Blessed is our God . . ." and the trisagion, does the service of catechesis immediately begin with the prayer, "In your name, O Lord . . ."? 121

193. During the time when they dress the child, the priest reads the prayers that follow. Is "As many of you that have been baptized into Christ . . ." subsequently chanted followed by the epistle reading, the gospel reading, the ektenēs, and the relevant dismissal, or must we follow taxis of the Euchologia? 122

194. In certain places, during the service of betrothal and marriage, the rings and crowns are placed according to the rubric of the Euchologion on the holy table and the priest reads the prayers from the beautiful gate. In other places, a folding stand or a table is placed in the middle of the temple and the Gospel book, the rings,

the crowns, and the common cup are placed on it. What is more correct? In the second case, where must the priest stand, between the beautiful gate and the table or between the future spouses and the table? 124

195. I heard during the service of Matins of Great Week, "Let us complete our morning prayer to the Lord" corrected to "Let us complete our evening prayer . . ." and "The whole day perfect . . ." to "The whole evening . . . ." Likewise, also during the service of Vespers (of the Presanctified) "Let us complete our evening prayer . . ." corrected to "Let us complete our morning prayer . . ." and "The whole evening . . ." to "The whole day . . . ." Is it right for these corrections to be done? 126

196. The phrase, "by the grace of the all-holy and life-receiving tomb" is added by some to the prayer, "Save, O God, your people and bless your inheritance, visit . . .," after the words, "by the power of the precious and life-giving cross." Where did this phrase come from? 131

197. During the celebration of the mystery of holy baptism, it is customary for the midwife to take part (she holds the child until the questions and answers and assists during the dressing). By the latter action, she of necessity touches the sanctified water, oil, and holy myron. Due to the nature of the midwife's profession in comparison with the sacredness of the mystery, is the above permitted? 132

198. In the resurrectional apolytikion for the plagal of the second tone, "When the angelic powers appeared on your grave," I heard that instead of "you went to meet the virgin" (ὑπήντησας τῇ παρθένῳ) it is more correct for us to say, "you went to meet death" (ὑπήντησας τῷ θανάτῳ). Must this correction be made? 136

199. In the Cherubic hymn, the Slavs chant, "πᾶσαν νῦν βιοτικήν" but we chant, "πᾶσαν τὴν βιοτικήν." Which is the more correct? ....., 144

200. I have read in a manuscript, "Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ πάντα καὶ διὰ πάντα" (Your own of your own, offering to you in all and for all). In the printed texts, it has, "σοὶ προσφέρομεν" (we offer to you), as we also say nowadays. Which of the two is the correct one? 144

201. Can two siblings of a different gender be baptized in one single baptismal font and in the same sanctified water? 151

202. During the service of Matins after the gospel reading, when "Save, O God, your people and bless your inheritance . . ." is said by the deacon, or absent a deacon, by the priest, is it appropriate for the priest to bless from the beautiful gate, and indeed with the cross as some priests do, or not? 153

203. Some spiritual fathers forbid parents who have daughters who are engaged to partake of the undefiled mysteries. Is this correct? And if the parents have many daughters and their engagement is prolonged, would not it be necessary in this manner for the former to refrain from the mysteries for many years? 155

204. During the blessing, "The grace of our Lord Jesus Christ . . .be with you all," of the Divine Liturgy, must the priest hold the aër and bless the people with it? 156

205. At "Let us lift up our hearts," must we also have the aër in our hand, or must we lay it aside after "Be with you all"? 156

206. Some of the priests, when they are about to cense, bless the incense with the prayer, "Incense we offer to you, O Christ our God . . .." Others say this blessing only at the proskomidē, but bless it with, "Blessed is our God . . . ," in other instances. Which of the two is more correct? 159

207. After the return of the procession of the epitaphios during the service of Matins of Great Saturday, why is the epitaphios placed on the holy table and remains stretched out on it up until the leavetaking of Pascha, the Wednesday before Ascension? Would it not be preferable for the epitaphios to put back in its place since the Lord is risen? 162

208. In the service that is performed if anything impure happens to fall into a vessel, the Euchologion records that the priest sprinkles the vessel with water from holy Theophany. Many maintain that we must use the water from the eve and not from the day of Theophany. Which is more correct? 167

209. In various services, why is the epistle reading read first and afterwards the gospel reading, and why is more veneration given during the reading of the gospel than the epistle, given that both are readings from the books of the New Testament? 172

210. I saw in a certain temple that in order for the epistle reading to take place, a type of small entrance must occur. Namely, the reader receives the book from the priest, exits from the north door while two boys precede with candles, ascends the throne, and reads the epistle reading from there. Is this correct? 172

211. Why do we cense the temple during "May the Lord hearken to you in affliction's day . . .," and so forth? What relationship is there between these psalms and the censing? 180

212. We have been taught by the old-time priests that during Matins, after "Blessed is our God . . .," the priest must cense the holy table, the prothesis, the holy icons, and the temple. Is this correct or not? 180

213. During the memorial services, is it permitted for the three staseis of the amōmos to be chanted, given that these are part of the funeral service? 186

214. In the Great Euchologion, aside from the funeral services for laity, for priests, for monastics, and for infants, there is also a fifth service entitled, "for men in the world." To whom does this concern? 186

215. In the case of a funeral for small infants of one–seven years of age, is it permitted for priests to read the usual funeral service, as some do? 192

216. Is the celebration of a memorial with kolyba permitted for infants, and what service is read in this case? 193

217. Is the celebration of a Trisagion permitted before the Divine Liturgy for a person who died during the night? 196

218. According to custom, a Trisagion is celebrated for someone who has just died. A second Trisagion is celebrated before the funeral service and a third one after the return from the cemetery at the place where he died. Is this correct? 197

219. During the interment of the deceased, some priests cast soil and water, others oil, and others wine. Which is the most correct? .. 198

220. When the feast of Theophany falls on a Sunday or Monday and the eve is Saturday or Sunday, do we fast or not? 202

221. Is it permitted to drink the Hagiasmos of the eve? If yes, why do we fast in order for us to receive Great Hagiasmos? 202

222. If everything was canonically performed for the mystery of baptism and the newly illumined was not anointed with oil by his or her sponsor, does this practice affect the baptism canonically? 205

223. In the dismissals for feasts of the Lord, we say, "Ὁ ἐν σπηλαίῳ . . ." (May He who was born in a cave . . .), "Ὁ ἐν ἀγκάλαις τοῦ δικαίου Συμεών . . ." (May He who deigned to be carried in the arms of the righteous Symeōn . . .)," "Ὁ ἀναστὰς ἐκ νεκρῶν . . ." (May He who rose from the dead . . .) and so forth. In the dismissal for the first three days of Great Week, we say, "Ἐρχόμενος ὁ Κύριος πρὸς [ἢ ἐπὶ] τὸ ἑκούσιον πάθος . . ." (May the Lord who is coming toward [or upon] the voluntary passion . . .). Is it not grammatically more correct for us to say, "Ὁ ἐρχόμενος πρὸς τὸ ἑκούσιον πάθος . . ." (May He who is coming toward the voluntary passion . . .)? .. 208

224. At the end of the dismissal, we say, "ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ ἐλεήμων Θεός" (as he is good and a lover of humankind and a merciful God) as the liturgical books also record. Some say, "ὡς ἀγαθός, φιλάνθρωπος, καὶ ἐλεήμων Θεός" (as he is good, a lover of humankind, and a merciful God). Is this not preferable, given that grammatically the first "καί" (and) is superfluous? 211

225. When the hierarch officiates, why does the deacon exclaim and the chanters chant "Lord, save the pious"? Who does "pious" mean, and how was it established? 213

226. Before the prayer behind the ambōn, some liturgical books have, "Holy Master, bless," and some priests bless during, ". . . bless your inheritance." Is this correct? 217

227. During the procession of the epitaphios in Matins of Great Saturday, when the priest is alone, what must he carry, the Gospel book or the epitaphios or both at the same time? Likewise, also during the aposticha of Vespers of Great Friday. And I ask this because I observed that priests hold only the epitaphios, but later place the Gospel book in the koubouklion and during the procession in the evening leave the Gospel book on the holy table. 221

228. Must the priest say "Raise the gates" at the return into the temple during the procession of the epitaphios in the evening of Great Friday and what does this symbolize? 227

229. During the Liturgy of the Presanctified, must the transfer of the Holy Bread from the holy table to the prothesis take place during the verse, "in the nights lift up your hands to the holies (τὰ ἅγια)" or earlier? 231

230. During the Presanctified, why is the phrase said, "The Light of Christ illumines all," and why during it does the priest bless the people with the candle and censer? 234

231. A letter. 241

232. Is it necessary for the priest to commune thrice from the holy chalice or once? 245

233. During the elevation, is the holy chalice also elevated together with the Holy Bread? 246

234. In the absence of a deacon, when are the prayers of the antiphons said? 247

235. In the absence of a deacon, is "Let us love one another . . ." said by the priest facing the people? 247

236. Is "O Heavenly King . . ." said before the exclamation, "Blessed is the kingdom"? 250

237. Is the prayer of the small entrance, "O Master, Lord our God, who established the orders and hosts of angels and archangels in the heavens . . .," as well as that of the great entrance, "May the Lord God remember all of us in his kingdom . . .," said while walking? 253

238. Is it possible for "Holy God . . ." to be said only three times, without "Glory . . . both now . . ." and "Dynamis"? 257

239. Is the prayer of the prothesis, "O God, our God . . .," read where it is nowadays in the liturgical books, or at the time of the Cherubic hymn? 260

240. During the service of the Paraklēsis, must the first antiphon of the anabathmoi of the fourth tone be chanted? 262

241. During the Paraklēsis, where must the petitions be said; before the holy table, before the icon of the Lord, or before the icon of the Theotokos? 264

242. Is "May He who was born in a cave . . . and rose from the dead . . ." said in the dismissal of proskomidē during Sunday, or only "May He who rose from the dead . . ."? 264

243. When the hierarch presides outside the bēma, when does the priest take "kairos"? 266
244. When the priest has taken "kairos" from the hierarch, does he bless his vestments when vesting? 266
245. When the hierarch presides outside the bēma on the throne, during the doxology, would the priest come out of the holy bēma and ask a blessing from him while saying "It is time for the Lord to act"? 266
246. At every exclamation, before and after it, does the priest make an inclination to the hierarch? 267
247. When the hierarch presides outside the bēma during the Liturgy, does he receive the holy gifts during the great entrance and commemorate? 267
248. During the reception of the hierarch in the middle of Matins, do all the priests go out for his reception or must one of them remain in the temple for the service? 267
249. During the catechesis, can the Symbol of Faith be said once or necessarily three times as the Euchologion mentions? 274
250. During concelebration, is the prayer, "O Lord, stretch forth your hand . . ." said in the plural number? 276
251. Are the three exclamations, "Take, eat . . . ," "Drink of it, all . . . ," and "Your own of your own . . . ," said by the first in rank? ... 277
252. During Renewal Week, does the priest take "kairos" and does he say "Christ is risen" when vesting instead of the verses? 278
253. Is "Come receive the light . . ." said only on Pascha or throughout Renewal Week? 279
254. Can a baptism of three or four babies be done at the same time? 280
255. Where must the baptism of adults be done? 280
256. During the litany of peace, must the petition, "For pious and Orthodox Christians" be said? 283
257. In the litany of peace for the service of betrothal, two almost identical petitions exist. Must both be said? 287
258. In order for the priest to celebrate the Presanctified, must he read the canon for holy communion beforehand, as during the other Liturgies? 290

259. Does the priest take "kairos" for the celebration of the Presanctified, and if yes, when and in what manner? 291

260. Why is the exclamation of the prayer of the trisagion said first and afterward the prayer and the same exclamation again repeated inaudibly? 292

261. During Great Friday, in many places the custom exists for the faithful to remain fasting in order to receive antidōron at the end of the service, which is kept from the Divine Liturgy on Great Thursday. Is this permitted, inasmuch as a Divine Liturgy is not celebrated during this day? 296

262. During Great Friday, why is the Divine Liturgy not celebrated, or at least the Presanctified? 296

263. During Renewal Week, the older Euchologia say that in the funeral service the canon of Pascha is chanted in its entirety. The modern ones have only the katabasies. Which must we follow? 300

264. During Renewal Week, which epistle and gospel readings must be said in the funeral service? 300

265. During the transfer of the remains from the temple to the grave, what must be chanted, the trisagion or "I grieve and I lament . . ."? 304

266. From the Sunday of Thomas up until the leavetaking of Pascha, which doxastikon is chanted during the kiss and the transfer of the remains to the grave, "It is the day of Resurrection . . ." or "Brethren, come, let us give a last kiss . . ." and "I grieve and I lament . . ." respectively? Is not the first one only proper during Renewal Week? 306

267. After the great entrance during the Liturgy of the Presanctified, must the beautiful gate be closed and be opened at, "With fear of God, faith and love, draw near," or not? 307

268. When the holy myron from the myron container is exhausted, is it permitted for us to add oil? 309

269. During a baptism, is the priest able to use Hagiasmos from a baptism that he celebrated on the previous Sunday? 311

270. Can we change the place of the eōthinon gospel reading during Sundays and say it before the katabasies? 312

271. When is it preferable for the Artoklasia to be celebrated, during Vespers or Matins, and what is the purpose of its celebration? .. 314

272. If an Artoklasia takes place during the feast of the Exaltation of the Precious Cross, when is it read, before or after the rite of the Exaltation? 314

273. Can the faithful eat the loaves of the Artoklasia at any time of the day or must they be fasting? In the second case, what should we recommend to the faithful, when oftentimes the Artoklasia happens to be performed during Vespers? 314

274. In the prayer, "Great are you, O Lord . . .," of holy baptism and of the Great Hagiasmos, there is the phrase, "You have formed creation out of four elements." What does this mean? 319

275. During the feast of Saint Anna, why is the pericope, Luke 8:16–21, read? 321

276. In the Paraklētikē, grave tone, Saturday Vespers, there is the troparion, "In fulfillment of David's prophecy . . . ." What psalm is it about? 321

277. During the service of Sunday Matins, the Gospel book comes out for kissing. If there exists a second Gospel book, must it be placed on the proskynētarion or returned to the holy table? 324

278. During the service of holy baptism must the troparion, "When you were baptized in the Jordan, O Lord . . . ," be chanted? 325

279. Is it correct for troparia to be inserted into the Divine Liturgy that are not provided for by the Typikon? 327

280. I attended a marriage in a large city, and I noticed that many elements of the service were omitted, such as the ektenēs, the "Our Father," the blessing of the cup, various prayers, and so forth. Is this arbitrary omission permitted? Where will it lead us? 328

281. In the Divine Liturgy, why do the petitions, "That the whole day . . . An angel of peace . . . ," and so forth, exist twice? Must they be said twice? If only once, which of the two? 332

282. During the service of the First Salutations, why is a gospel read, while during the others, not? Does this gospel reading have any relation to the miracle of Saint Theodōros and the kolyba ("fruit . . . much fruit") or to the Salutations? 338

283. During the enarxis of the Divine Liturgy, when the priest says, "Blessed is the kingdom . . .," before he traces a sign of the cross with the Gospel book, how does he "elevate" the Gospel book? Does he elevate it above his head? 340

284. After the reading of the sacred Gospel book during the Divine Liturgy, does the celebrant alone kiss it or is it permitted for us to also give it to the people for a kiss? 342

285. During the litany of peace and the small synaptes, when the deacon or priest says, "Commemorating our most holy, pure . . .," the chanters insert and chant "Most holy Theotokos, save us." Is this correct? Is it perhaps also improper dogmatically, and must "Most holy Theotokos, intercede for us" be said in this instance for this reason, as well as in other instances? 345

286. During the reading of the Apostolos, the service books say that the priest censes. Some priests do not cense. What is correct for us to do, for us to cense or not? 353

287. What must the priest say when after the reading of the Apostolos he blesses the reader: "Εἰρήνη σοι τῷ ἀναγινώσκοντι" (Peace be to you the one who reads), "Εἰρήνη σοι τῷ ἀναγνόντι" (Peace be to you who read), "Εἰρήνη σοι τῷ ἀναγνώσαντι" (Peace be to you who read), or "Εἰρήνη σοι τῷ ἀναγινώσκοντι καὶ παντὶ τῷ λαῷ" (Peace be to you the one who reads and to all the people)? 359

288. In the synaptes, when the deacon (or the priest) says "Help us, save us, have mercy on us, and protect us, O God, by your grace," what is more correct for the chanter to say, "Lord, have mercy" or "Amen"? 363

289. During the evening of Great Tuesday when the troparion of Kassianē is chanted, must the lights of the temple be extinguished and the faithful light and hold tapers? 366

290. During the great entrance, does the priest commemorate from the beautiful gate facing the people or in the middle of the temple facing the east? 367

291. During the great entrance, when we have a memorial service, does the priest commemorate before the tray of kolyba? 367

292. When a concelebration takes place, does the archimandrite alone commemorate or all the concelebrating priests during the great entrance? 367

293. Does the word, "ἀνενόχως" (guiltlessly) in the second prayer for the faithful of the Divine Liturgy of Chrysostomos refer to "λατρεύειν" (to worship) or to "μετέχειν" (to partake)? 372

294. During the Divine Liturgy, why do we first bless the holy bread and afterwards the chalice, while according to the gospel, the Lord first blessed the cup and afterwards the bread? 376

295. In certain villages during the Vespers of the Sunday of Pascha ("the second resurrection"), they make a procession, and both take out and carry about the other icons of the temple apart from the icon of the Resurrection. Is it not proper for this to be done only during the Sunday of Orthodoxy? 378

296. During the Divine Liturgy, after "We have seen the true light," the priest says inaudibly, "Blessed is our God" and says in exclamatory manner (ἐκφώνως), "Always, now and ever . . .." What meaning does this "Always, now and ever . . ." have without "Blessed is our God"? Is it perhaps better for them both to be said in an exclamatory manner, as also some priests do? 380

297. Is it correct for us to perform the proskomidē with a knife, namely, for us to cut the lamb, the particles, and so forth with it and afterwards only formally for us to use the lance, without us cutting again with it, but simply for us to place it on the incisions while saying the various sacred words? 390

298. During the Divine Liturgy, why do we first exclaim "Take, eat . . ." and "Drink of it, all . . ." and then bless the bread and the wine, while during the mystical supper the Lord first blessed and afterwards said, "Take, eat" and so forth? 393

299. When is it preferable for the palms to be distributed during Palm Sunday, during lauds or at the end of the Divine Liturgy? 398

300. When during the established feasts of the Lord, "As many of you that have been baptized into Christ . . ." or "Your cross we worship . . . ," is chanted by the chanters instead of the trisagion hymn, after the inaudible prayer of the trisagion hymn what then must the celebrant say inaudibly, the trisagion, in order that the promise of the prayer be justified, "O Master, receive this even from the mouth of us sinners the trisagion hymn," or must he say "As many of you that have been baptized . . ." or "Your cross we worship . . ."? . 404

VOLUME 3
QUESTIONS 301–400

301. The exclamations in the Great Vespers: "For to you are due all glory . . . ," "For yours is the dominion . . . ," "For you are a merciful God who loves humankind . . . ," "For you are a good God who loves humankind . . . ," how are they connected? What do they constitute? 1

302. In the standard rubrics of the Typikon we often encounter the phrase: "the presider (προεστώς) or the reader or, in the sacred monasteries, the assigned monk" reads the introductory psalm, the Six Psalms, and so forth. Who is this presider? 6

303. When must the blessing of the antidōron take place, after "Especially for our most holy . . ." or before "Among the first, O Lord, remember our Archbishop . . ."? 7

304. In the absence of a narthēx, where must the forty-day blessing take place? Is it permitted inside the temple and near the entrance door? 9

305. When a child has died, what dismissal must be done during the service of the forty-day blessing? 10

306. Can a priest celebrate forty Liturgies during the period of Great Lent, given that during this time no other Liturgy is performed apart from the Presanctified? 10

307. What is the verse for the prokeimenon of Matins, "Let everything that has breath praise the Lord," which is chanted before the gospel reading? Where is it written? 11

308. During the first week of the Fast we chant the Great Canon at the Great Compline. Where must the Great Canon be inserted, at the beginning or after the doxology? The Hōrologion published by the Apostolikē Diakonia (1967) places it in both of these two places (pp. 159 and 175). 14

309. In the Hōrologion, published by the Apostolikē Diakonia (1967, p. 159), it is indicated concerning the Great Compline that "if it is the first week of Great Lent, we begin with 'O God, be attentive unto my assistance...' and if it is not, we begin as follows: Psalm 4, 'When I call upon you....'" Does this mean that during Clean

Week, we would omit the contents of the Great Compline up until Psalm 69? 14

310. During the Vesperal Liturgy of Basileios the Great for Great Thursday, Great Saturday, the eve of the Nativity, and the eve of feast of Lights, what is said after the prophecies and before the epistle reading? "A synaptē" (=the litany of peace?), "a small synaptē" ("Again and again . . ."), or simply "Let us pray to the Lord"? All three exist in our liturgical books. 18

311. When must the inaudible thanksgiving prayer, "We give thanks to you, O Master who loves humankind, benefactor of our souls . . . ," normally be read, after the holy communion of the clergy or after the holy communion of the faithful? The reading of this prayer is variously encountered. 22

312. In the service of unction is it necessary for "Blessed is the kingdom . . ." to be said before the litany of peace? 26

313. Can unction be celebrated in a home by one priest? 29

314. During the celebration of the mystery of unction by one priest, are all the prayers, epistle readings, and gospel readings read, or can they be omitted? If yes, which are omitted? 29

315. What is the prokeimenon of the gospel reading for the Matins of Palm Sunday? Why is it not written in the Triōdion? 36

316. For baptism of adults, what taxis must be followed after the baptism for the clothing, the anointing, the tonsure, washing, and so forth? 38

317. Can the priest perform the proskomidē before taking kairos and before putting on sacred vestments? 40

318. In the Liturgy for Theophany, after the small entrance, the Mēnaion reads: "Eisodikon, 'Blessed is he who comes…' 'When you were baptized in the Jordan . . .' 'Glory both now.' The kontakion, 'You appeared today to the universe . . .'" (edition of the Apostolikē Diakonia 1961, p. 87). Why before the kontakion, especially only during this feast, must the "Glory both now" be chanted? 43

319. During the Sunday Liturgies, is the hypakoē of the tone also chanted after the entrance? 45

320. When the priest serves alone without a deacon, where are the preparatory elements for the gospel reading of the Divine Liturgy

and of the Matins said, from the beautiful gate towards the people, or from the holy table towards the east? 46

321. During the service of Matins, where is "The Theotokos and Mother of the light . . ." said, looking towards the people, towards the icon of the Theotokos, or towards the holy table? 46

322. Which dismissal must be done during the service of the Salutations, the usual one or the one for Compline with "Peace be to all . . . O most merciful Master . . ."? 48

323. Why is the Holy Bread of the Presanctified Gifts placed in the artophorion inverted? 50

324. Many priests, during the dismissal for the Compline or the Midnight Office, when they come to "Let us pray... ," go down one step of the solea. Why? 51

325. If the temple completely lacks a chanter and the priest is elderly or ill, is it possible during the Divine Liturgy or especially during the services of Great Week to use cassette recordings? 54

326. During Great Week, is it permitted for the parish priest to celebrate the service of the Holy Passions in his parish on Great Thursday evening, and to travel and perform the service of the epitaphios in another parish on Great Friday evening? 56

327. During the reading of the synaxarion for one of the days of Renewal Week, I also heard the synaxarion for the Sunday of Pascha being said after the mēnologion. There is nothing relevant in the Pentēkostarion and the Typika. Is it correct for it to be said? 57

328. At the trisagia from the Sunday of Thomas until the leavetaking of Pascha, is "Holy God . . ." or "Christ is risen . . ." said three times? Why is this not expressly prescribed by the Typikon? 58

329. During the Liturgy of Basileios the Great, when the consecration of the precious gifts takes place, does the deacon say to the priest, "Bless, Master, the holy bread" and so forth? Some service books have this, and others do not, and some maintain that this must not be said. What is correct? 60

330. Why does "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" (Changing them by your Holy Spirit) not exist in the Liturgy of Basileios the Great? Is it necessary and must it be added? 64

331. What eisodikon must be chanted during the feast of the Transfiguration of the Savior, "Tabor and Hermon will rejoice in your name," which the Mēnaion has, or "For with you is the fountain of life, in your light we shall see light," which the Hieratikon has? 69

332. During the Divine Liturgy, when must the deacon gird himself with his orarion and when must he ungird it? There is no uniformity in practice..... 75

333. In the Divine Liturgy there is a petition "For the precious gifts offered and consecrated let us pray to the Lord." Is it possible for us to pray "for" the precious consecrated gifts, namely, for the Body and Blood of Christ? Must we perhaps say, "Before the offered . . ."? 80

334. Must the kneeling prayers for Pentecost be said by the priest facing east, namely, towards the holy table, or facing west, namely, towards the people?..... 83

335. During the distribution of the antidōron, some chanters are accustomed to chant katabasies. Is this correct?..... 84

336. In concelebration, what must be chanted, "I will love you, O Lord . . ." or "Father, Son . . ."? Why must the latter be left out? 86

337. How must the priest bless during, "Save, O God, your people . . . " after holy Communion? By the holy chalice, with his hand under the holy chalice, with his hand on the right of the holy chalice, or with his hand after he first places the holy chalice on the holy table? .....

338. Is it permitted for the polyeleos or "Where will I go . . ." and so forth, to be chanted instead of the koinōnikon? 94

339. Must, "Of your mystical supper . . . ," alone be continuously chanted when many faithful approach for holy communion? 94

340. What do we mean when in divine worship we say "prokeimenon," "the evening prokeimenon," "prokeimenon, tone one," and so forth? 102

341. Can the commemoration of a saint be celebrated festively during Great Lent? 107

342. During the Liturgy of the Presanctified in Great Lent and on the feast day of a saint that has a gospel reading for Matins, an Artoklasia, and an epistle and gospel reading in the Divine Liturgy, when must the priest take kairos? During the kathismata or during the Beatitudes, and why? 107

343. In the above circumstance, when must the Artoklasia take place? After the great doxology or immediately after "Let my prayer be set forth" of the Presanctified, and why? 107

344. During the Liturgy of the Presanctified, why is "Let my prayer be set forth . . ." chanted twice, once during "I have cried to you . . ." and once after the readings? 111

345. What does the phrase mean from the prayer of inclination of the Divine Liturgy of the sacred Chrysostomos: "Σὺ οὖν, δέσποτα, τὰ προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κατὰ τὴν ἑκάστου ἰδίαν χρείαν"? 116

346. What do the words mean in the Divine Liturgy, "Singing the triumphal hymn, proclaiming, crying aloud, and saying" (Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα), and to what symbolism do they refer? 120

347. During Saturday of Meatfare, or generally when many who have "fallen asleep" are commemorated during memorial services, what is correct to be said: a.) At the prayer, "The God of spirits . . .": "for there is no human who will live and not sin" or "for there are no humans who will live and not sin"? b.) At the commemorations, "the souls of your servants who have fallen asleep" or "the soul of your servants who have 'fallen asleep'"? 128

348. During the mysteries of marriage and of baptism, before "Blessed is the kingdom . . ." must the apolytikia of Saints Kōnstantinos and Helenē and of the Meeting of Christ, respectively, be chanted or not? 129

349. During the mystery of baptism, when the priest washes his hands after the chrismation, must the katabasies of the Cross, "Inscribing the cross . . . ," and those during the Paschal period, "It is the day of the resurrection . . . ," be said by the chanter or not? If not, is the chanter's participation being severely limited? 129

350. During baptism, what are the things chanted by the chanter? The psalm "Blessed are those whose transgressions were forgiven . . ." or

the katabasies or other troparia? With what sequence and for what purpose? 129

351. When adults approach for holy baptism must they be baptized while wearing a white chitōn? 141

352. After baptism, must children necessarily be dressed in white clothing, as was formerly customary, or is it irrelevant? 141

353. Is it required for the entire body of the one being baptized to be anointed by the sponsor with the blessed oil during the mystery of holy baptism? Is not the anointment of certain parts of the body sufficient, which the Euchologia prescribe? Why should this anointing be done and what meaning does it have? 152

354. When must the newly illumined commune, immediately after baptism or in a subsequent Liturgy? Some implement the first, others the second. Which one is the most correct? 163

355. Before the Ninth Ode, are both a synaptē and "The Theotokos and mother of the light let us magnify honoring in hymns" said, or only the latter? 171

356. Can the Presanctified be celebrated on Friday evening, or not? If it can, then which service must come first, the Presanctified or the Salutations? 173

357. Must the Liturgy of Great Saturday be done on the holy table, or in the middle of the temple on the epitaphios, namely, within the koubouklion of the epitaphios, as I saw take place somewhere? 178

358. During "Today is hung on a tree . . ." of the service of the Holy Passions, does the procession of the Crucified One take place while the Crucified One is nailed to the cross, or apart and the crucifixion done in the middle of the temple? 181

359. There exists a tradition, which is observed in certain places, for the service of Hagiasmos not to be celebrated on the first of September and on the first of January, days during which its celebration is especially required. Does this tradition have a basis anywhere, or is it unworthy of attention? 182

360. During baptism, some priests exclaim "Let us pray to the Lord. For you, our God, are holy . . ." before "As many of you that have been baptized into Christ . . ." Is this correct? 185

361. Does the Great Hagiasmos of the feast of Lights take place with the priest facing towards the people, as in marriage, or towards the sanctuary, as in baptism? 190

362. During the celebration of holy baptism, some priests are accustomed to entering the holy bēma during the "Dynamis" of "As many of you that have been baptized into Christ . . . ," to read the Gospel book from the solea, and to do the dismissal from there. Others do not move away from the baptismal font but complete the mystery there. Which is the more correct? 191

363. During the forty-day blessing of the baby, if it is male, from which gate is it brought into the sanctuary? From the south gate, or from the beautiful gate? The Euchologia do not make it clear, and everyone does as they please. 194

364. Can holy baptism be performed in the sea? If it was done, is it valid and why? 195

365. Is "Now let your servant depart . . ." at the end of Vespers said by the priest facing towards the people or the holy table? 197

366. Can the distribution of Holy Communion take place before the consecration of the precious gifts? 199

367. What do we mean when we say in the Divine Liturgy after the trisagion hymn: – "Command, Master" – "Blessed is he who comes in the name of the Lord" – "Bless, Master, the upper throne" – "Blessed are you upon the throne of the glory of your kingdom, seated upon the Cherubim always, now and forever and to the ages of ages"? 203

368. In earlier answers (65 and 194), the celebration of the service of marriage in combination with the Liturgy of the Presanctified Gifts was mentioned. Some clarification is needed because readers are left with the impression that marriages are also performed during Great Lent. 210

369. At the end of Matins for feasts of celebrated saints, which theotokion in the same tone as the apolytikion of the saint is chanted, that of Vespers or of the end of Matins? 219

370. Which Vespers is called "Small"? When it contains one or two idiomela, what is it? Which Vespers is performed inside the sacred bēma, and which outside, with the beautiful gate closed? With one idiomelon doxastikon, where is it celebrated? 223

371. When is Vespers celebrated with the doors of the bēma closed and when with them open? 223

372. In the service of unction, when done in the temple for many people, how can the "so-and-so" be replaced? Some say, "those who have come together for this holy mystery," others, "those who are anointed by this holy oil." Which is correct? 226

373. During the Artoklasia, the names of those celebrating the feast are usually said twice: during the ektenēs and during the prayer. Is this necessary, especially when there are many people who are celebrating? 227

374. In baptism, when it concerns a female, are the analogous words in the litany of peace and the prayers converted from masculine to feminine? 233

375. Can the priest "take kairos" when no Christian is present? 236

376. In some Euchologia, there also exists a second prayer for the service of the Small Hagiasmos. Is the service considered incomplete with one prayer? 237

377. In the Small Hagiasmos, there is the troparion, "By the intercession of the glorious Unmercenaries, O Theotokos, guard your servants . . . ." Is "O Theotokos correct? This is not a theotokion. 239

378. By tradition, in the home of the woman in childbed, usually during the fifth or sixth day from the birth of the child, an Hagiasmos is done, and then the prayers from the Euchologion "for a woman in childbed" are read. Is this taxis correct? 243

379. Is it correct for an unbaptized baby, which bears Satan in its heart and soul, to be brought into the holy bēma during the forty-day blessing? 246

380. Since entrance into the sacred temple is prohibited for the unbaptized, why is the entrance into the sanctuary not only permitted for unbaptized babies, but is required during the forty-day blessing? 246

381. If the baby was baptized at its birth, or prior to the forty days, will the service of the forty-day blessing be performed? 247

382. In the case of the death of a woman in childbed, is the placement of the remains permitted in the nave in order that the funeral service might be chanted as usual, or in the narthēx? 260

383. For a woman in childbed who died before she might complete the forty days, which prayers shall the priest read for her to be admitted into the temple and the funeral service to be chanted? 260

384. In the case of a baby that at the time of its birth has a need of confinement for treatment beyond forty days, when does it receive the forty-day blessing and how? Separately or with its mother? 262

385. Some women are coming to the priest twenty days after giving birth and requesting a "half-forty-day blessing." What must we do in this instance? 263

386. Some priests use two Gospel books during the performance of a baptism or a wedding. The one on the table and they say, "Blessed is the kingdom . . .," and the other on the holy table, from which they read the gospel reading. Is it correct for two Gospel books to be used for the same mystery? 265

387. A brother priest claims that the prayer "No one is worthy..." is not said during the Liturgy of Great Saturday, but only "Let all mortal flesh keep silent . . . ," namely, that the hymn chanted that day instead of the cheroubikon is recited instead of this prayer. Is this correct? 266

388. The old-time priests always read the Ninth Hour prior to Vespers, and the Midnight Office prior to Matins. However, many younger priests omit them and begin Vespers or Matins immediately, indeed, without "Heavenly King . . ." and the trisagion. Which is the more correct taxis? 271

389. Does there exist an occasion for two Presanctifieds to be performed in the same temple on the same day, namely, one in the morning and one in the evening (certainly by another priest)? If yes, will the same Vespers be chanted twice? 276

390. It was claimed that the clothes of the catechumen, namely, what he or she wears and removes to be baptized, must be burned to signify the death of the old humanity. This has been recently put into

practice, certainly and in fact festively, in the baptism of a newly illumined adult. Is this correct? 278

391. Must the prayer of the Great Hagiasmos, "Trinity beyond all being . . . ," up until, "in compunction cry out to you," also be said during the eve of Theophany or only on the day of the feast? 283

392. On the day of Theophany, can Christians, of course having fasted, drink the Great Hagiasmos of the eve, and afterwards go to church? 290

393. Is it permitted from the practice of our Church for the priest to commune the faithful from the Presanctified Holy Bread on Great Thursday morning prior to the Liturgy and, if so, who shall consume the Holy Elements if there is only one priest? 290

394. Some priests are accustomed to bless the water of the Hagiasmos during the litany of peace, when "That this water may be sanctified by the power and energy and visitation of the Holy Spirit" is said. Is this correct? 292

395. Must the censing during the Cherubic hymn necessarily be done at "Trinity," or is it immaterial? 294

396. Is what is customarily chanted at the end of Liturgy, "O Lord, protect for many years the one who blesses and sanctifies us," traditional? Namely, is it attested to by our liturgical tradition, or is it an innovation? 297

397. In the prayer of inclination for the Great and the Small Hagiasmos, "Incline your ear, O Lord . . .," the phrase exists, "διὰ τῆς κλίσεως τοῦ ἑαυτῶν αὐχένος σημαίνοντας τὸ τῆς δουλείας πρόσχημα." Some claim that the word "πρόσχημα" is a mistake and that the correct one is "σχῆμα." What must we say? 304

398. At "God is the Lord . . ." of Matins, the Slavic Hōrologia have as the first verse, "Acknowledge the Lord for he is good, for his mercy endures forever," while the Greek ones have, "Acknowledge the Lord, and call on his holy name." Which of the two is correct? 305

399. Why is "Ο Κύριος ἐβασίλευσεν . . ." (The Lord reigned . . .) chanted as a prokeimenon in Saturday Vespers, and why does the aorist "ἐβασίλευσεν" (reigned) exist in it, while it is well known from Holy Scripture that the Lord βασιλεύει (reigns) eternally? 312

400. In the printed edition of the Hieratikon (The Divine Liturgies . . .) by N. K. Prōtopsaltidēs, in Constantinople 1875, page 33, after "Among the first, O Lord, remember . . ." the following is written: "Then the deacon, standing before the door, says '[For] [name] the Most All-Sacred Metropolitan . . . and of all men and women.'" What is this, and why is it not said nowadays? 314

VOLUME 4
QUESTIONS 401-500

401. We know that each service begins with "Blessed is our God..." and concludes with "Through the prayers...." In the Great Compline, two "Through the prayers . . ." are said in between. Why does "Blessed is our God" not follow after them? 1

402. On the Friday of the Fourth week of the Fast, the canon of the Mēnaion is not chanted, but that of the Triōdion. However, neither at the end nor at the beginning of the third ode does the heirmos exist. Where do we find it in order to chant it? 4

403. Likewise, there is no heirmos in the sixth ode of the same canon. However, there is an heirmos of the Triōdion in the fifth ode. Is this perhaps the heirmos of the sixth ode that we must chant, and was it mistakenly placed at the end of the fifth ode? 4

404. When there is a special reason (for example, the attendance of a school), is it possible to celebrate a Presanctified also on the other days of Great Lent, namely, on Monday, Tuesday, and Thursday? . 7

405. In the village where I serve as priest, according to an old custom they celebrate the Divine Liturgy and the Kneeling of Pentecost in the cemetery temple and not in the parish temple. After the service, they light tapers at the graves and offer various delicacies. How are these things explained and what position must we maintain towards such customs? 13

406. I heard in the litany of peace and in the "Among the first . . ." the words "our father and Archbishop . . . ." In the service books, there is only "our Archbishop." Which is more correct? 15

407. In the absence of a priest, is the Service of the "elevation of the Panagia" permitted in women's monasteries to be celebrated by the abbess of the holy monastery?..... 18

408. At the beginning of the Divine Liturgy, the Hieratikon states: "The priest exclaims all the deacon's parts (when such one is not there) with the exception of 'Bless, Master.'" Does the priest say, "And those whom each one has in mind, and of all men and women" when a deacon is not present, given that this exclamation is the conclusion of the diptychs, which the priest does not commemorate? 20

409. In the service of marriage, irrelevant or almost irrelevant troparia are chanted. Are there no special troparia for this service, or if they do not exist, why are new ones not written so that the celebration of this mystery may be properly adorned? 21

410. In the Divine Liturgy, when the priest serves without a deacon, when are the prayers of the antiphons, of the ektenēs, of the faithful, and of the proskomidē, and the prayer before the "Our Father" said? After the first petitions of the synaptes, as they appear in older editions of the Hieratika, or after the synaptes and before the exclamations, as found in modern editions? 26

411. In the Divine Liturgy of Basileios the Great, there is a sentence: "Remember, Lord, my unworthiness according to the multitude of Your mercies; forgive me every transgression, both voluntary and involuntary; and do not hinder the grace of Your Holy Spirit from these gifts presented on account of my sins." What is its meaning? Is it not contrary to that which we believe, namely, that the unworthiness of the celebrant does not affect the celebration of the mystery? 32

412. In my parish, according to tradition, the Small Hagiasmos is not celebrated on March 1st and on April 1st if they coincide with weekdays during Great Lent but is transferred to the first Saturday after these days. Is this correct? 36

413. The Typikon provides that the typika and the Beatitudes are chanted during Sunday Liturgies. In practice, however, the antiphons are chanted. Is this not an irregularity that must be corrected? 37

414. When the antiphons are chanted on Sundays, which verses must be said, the verses of the weekday antiphons or the verses from the typika, or are the verses not necessary, but rather the ephymnia suffice, as is usually done? 37

415. Why was the feast of the Third Finding of the Head of the Honorable Forerunner transferred to May 26, 1980, a Monday of the Holy Spirit? Was it not possible for the feast to be transferred to another more appropriate day? 49

416. It is often said by many that the Divine Liturgy lasts too long, and Christians become fatigued. If this is a serious reason, how would it be possible and at what points could some shortening take place for its length to be reduced? 52

417. In the troparion, "Σῶσον Κύριε τὸν λαὸν σου..." (O Lord, save your people...), we also find the reading "νίκας τοῖς εὐσεβέσι κατ' ἐναντίων . . ." (grant victory to the pious over the adversaries) instead of "νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων..." (grant victory to the kings over the barbarians). Which phrase is more correct? How was "νίκας τοῖς εὐσεβέσι κατ' ἐναντίων . . ." (grant victory to the pious over the adversaries) introduced and why do we have two readings and why are misunderstandings created? 62

418. Why after the prayers of the washing, when the priest says, "You have been justified, you have been illuminated," does he sprinkle the newly illumined with water? Some think that we baptize with sprinkling, like the Roman Catholics. Why does this take place and what meaning does this sprinkling have? 66

419. Metropolitan Methodios of Kerkyra of blessed memory (Teleturgics, vol. 1, Kerkyra 1958, pp. 224–226) maintains that "the celebrant wrongly casts oil into the hands of the sponsor" and from there anoints the one being baptized. What is the correct practice? 70

420. In the Cyclades, where early Christian customs are preserved intact, a triple procession is not done, but rather a simple circular procession around the baptismal font. 72

421. Why are the same pericopes of the Apostolos and Gospel book repeated several times a year in the daily readings during the Divine Liturgy, while others, equally significant, are not read at all? 75

422. Must a petition be done before the kathismata of the trinitarian canon of the Sunday Midnight Office, or not? 83

423. What relation do the pericopes of the gospels of the Sundays of Luke have with those of the Nativity, and the pericopes of the Sundays of Great Lent with Pascha? 85

424. What does the word "ῥοδισμός" mean and what is its relation to the feast of Saint John the Theologian (May 8 — verses of the synaxarion)? 89

425. How must the abbess in women's monasteries be commemorated in the litany of peace and so forth, or must she not be commemorated? 91

426. When the hierarch attends church privately within the holy bēma, is it correct for "Through the prayers of our holy master..." to be said during the dismissal? 92

427. For what reason during the period of the Gospel according to John or according to Luke, and so forth, are pericopes inserted from other evangelists, while from the titles for the periods it appears that this is precluded? 93

428. Can a partial consumption of the Holy Elements take place before the communion of the faithful? 99

429. In the Great Hours of the eves of the Nativity, of Theophany, and of Great Friday, it is not indicated anywhere that the "Alleluia" is chanted after the epistle reading. If it must be chanted, why do the books not record this, and if it must not, what is the reason? ... 100

430. The Typikon notes four times that, whenever the gospel of Zacchaeus is read, the epistle of the thirty-second Sunday is also read (edition of M. Saliveros, p. 157). However, the epistle reading of the fifteenth Sunday is prescribed in the Calendar of the Church of Greece in 1983 (p. 32.) How is this singular deviation justified? 105

431. On some feasts, two epistle and gospel pericopes are prescribed (September 1, 2, October 26, and others). Must two pericopes also be read? 111

432. From personal experience and from what we occasionally read, as well as from discrepancies of the Calendar regarding the determination of the Sunday readings, we have the impression that there exists a general irregularity in the system of readings in use. How does this system function and where does its complex form come from, which also causes errors in its implementation? 115

433. During the year 1984, the Sunday of the Veneration of the Cross coincided with the feast of the Annunciation. According to the Typikon, while both services are chanted together, the epistle of

the feast and the gospel reading of the Cross were omitted in the Divine Liturgy. Would it not be more consistent and consequently more correct for both these readings to also be read, since this is what is done on the Holy Mountain? 132

434. Instead of "We have seen the true light...," what troparion must be chanted during the Saturday of Souls of Pentecost, "Remember also us, O Merciful One . . ." or "You who with profound wisdom . . . ? 139

435. In the pericope from the Gospel according to Matthew, which we read during the Vespers of Great Friday, it is said that one of the crucified thieves blasphemed Christ and the other one rebuked the blasphemer and said, "Remember me, O Lord...." A little below, it records, "and the thieves who were crucified with him reviled him in the same way." Does a contradiction exist here, which is even commented on by some? 146

436. What is the correct form of dismissal on Palm Sunday, simply "May He who deigned to be seated on the foal of a donkey...for our salvation" or "May He who deigned to be seated on the foal of a donkey . . . and who rose from the dead"? 149

437. In the Matins of Great Saturday (service of the Epitaphios), why is the exclamation "For you are the king of peace..." said twice, after the third stasis of the lamentations and after the sixth ode of the canon? 151

438. When is it more correct for the exclamation "For you are the king of peace . . ." to be said during the service of the Epitaphios, immediately after the third stasis of the lamentations (Great Week book) or after the evlogētaria (Triōdion)?..... 151

439. Why during the Vespers of Great Saturday is a prokeimenon not chanted after "O Gladsome Light?" 161

440. Does the deacon say "Evening" after the entrance of the Vespers of Great Saturday and before the readings, or not?..... 161

441. During the Vespers of the feasts of the Nativity and Theophany, is the prokeimenon of the day said before the many readings or is it omitted? 161

442. There exists a custom that a funeral is not done on Great Friday, since on this day the burial of Christ took place. Does this custom have a basis? Is it permitted or not permitted for a

funeral service to be celebrated and, if yes, where will it be celebrated? 169

443. In the funeral service, some troparia are found in a plural number and others in the singular, for example, "τοῖς μεταστᾶσι" (for the departed ones) – "τῷ μεταστάντι" (for the departed one). In general, everything is in the male gender. How must they be chanted when we have, as usual, one who has "fallen asleep" or when this one is a woman? Should we chant them in a singular number and in a female gender, as applicable, or do we leave things as they are? 170

444. Is the reading of the gospel by a layman permitted when the priest has a problem of eye disease? 172

445. Why during the enarxis of the Presanctified (Vespers) do we say, "Blessed is the kingdom . . . ," given that this is not a standard Divine Liturgy or a mystery? 174

446. In a case of need, is it possible for the Divine Liturgy of the Presanctified Gifts to be celebrated with only a portion of the Holy Bread (lamb) or must it necessarily be whole? 179

447. During the koinōnikon, must the priest read the prayers of the Service for Holy Communion and those of the Thanksgiving after Holy Communion, even if it causes delay, or can he omit them? 179

448. During the Divine Liturgy of the Nativity, when all Christians are attending church, instead of us reading that pericope that narrates the events of the Birth (Luke 2:1–18), we read what took place after this, namely, the adoration of the magi (Matt 2:1–12). Would it not be more preferable for both pericopes to be read in order for the faithful to hear the history of the Birth of Christ? 182

449. What relationship exists between the different epistle and gospel pericopes and the saints, during the commemorations of which these pericopes are read? With what criteria, did this choice of pericopes take place? Because sometimes the impression is given that they are completely unrelated. 184

450. The second stichēron of lauds for Saint Dēmētrios, "Τεῖχος ὠχυρωμένον ἡμῖν . . ." (A fortified wall for us . . .), was published in the edition of the Apostolikē Diakonia (1960) with a significant

correction. Is it permitted for such intrusions of this type to occur in our liturgical texts? 205

451. If during the celebration of the Divine Liturgy, no one approaches for communion, is then the Divine Liturgy complete? 208

452. In the funeral of priests, why is "Alleluia" often said two times and not three, as usual? 210

453. During Matins, some priests are accustomed to cense during the lauds and not during the "More honorable." Is this correct? 212

454. While all prayers have their exclamations, why does the prayer of the Divine Liturgy, "Hearken, O Lord Jesus Christ...," alone not have one? 218

455. Is not the touching of the covered Precious Gifts during the Presanctified, when we say, "The Presanctified Holy...," actually dangerous, since indeed it is done below the aēr and we cannot see? What does this covering serve, that we risk the Body of the Lord? 225

456. What is the essential difference between the two Hagiasmoi, the Great and the Small? 228

457. Does there exist a difference between the sanctifying grace of the Small and Great Hagiasmos? 228

458. After the burial of the deceased, is it correct for an Hagiasmos in connection with the Trisagion to take place in the home of the deceased, as is customary, and what is the purpose of this? 233

459. If the priest finds himself in a camp, chapel, barracks, and so forth, and wears an epitrachēlion as his only vestment, can he celebrate the Divine Liturgy? 235

460. Who should do the consumption of the Holy Elements, the priest or the deacon? 237

461. Can a priest who did not serve consume the Holy Elements? 237

462. What significance does the use of flour have during the celebration of the mystery of unction? 240

463. In marriage, where is it more correct for "Blessed is the kingdom . . ." to be said, with the crowns on the heads of the ones being married or on the table? 241

464. During the commemoration of names at the prothesis, in the memorial services, and so forth, must the word "pilgrim" (προσκυνητής) or "pilgrimess" (προσκυνήτρια) also be added for those who have made a pilgrimage to the Holy Places? 242

465. Why during the triple immersion and emersion of the one being baptized during the mystery of baptism do we exclaim the name of the Holy Trinity once, while during the betrothal and the mystery of marriage we betroth and crown the newlywed couple in the name of "three Trinities"? 242

466. The opinion exists that during the week that precedes the fasting for August 15, "consumption of everything" takes place. Some agree, others do not. Who is correct? 249

467. Is it permitted for the kontakion, "With the saints...," and the Beatitudes to be omitted during the funeral service, as I have heard done in some places? What is normal, for them to be omitted or to be chanted? 251

468. In the chanting of the canons during the service of Matins, a great inconsistency is observed. Some chant all the canons, others only the first and third odes, others the first, third and ninth odes, others read them, and others omit them. What is the proper thing in this instance? 254

469. Why during the feasts of the Transfiguration and the Ascension are the heirmoi of the canons of these feasts not chanted as katabasies, but those of the Cross and of Pentecost? Perhaps, this is a mistake of the Typikon? 260

470. The first choir always chants the katabasia of the third ode in monasteries, the left choir in parishes. Which is more correct? 265

471. Why does the right choir intervene and chant the end of the katabasia of the third ode and why when we have double katabasies do these interventions take place more often, so much that confusions and mistakes are created? Would it not be preferable and simpler for the one choir to chant the "pezes" (πεζές) and the other the "iambic" katabasies? 265

472. Why before the exclamation, "For you, our God, are holy...," of the Divine Liturgy does the deacon (or the priest) say, "Let us pray to the Lord," when a prayer does not follow? 268

473. When a deacon concelebrates, why does he say the end of the exclamation for the prayer of the trisagion ("And to the ages of ages"), while in all the other exclamations, the priest says the entire exclamation alone? 268

474. In the canon of the Mēnaion for March 6th, we observe that the first troparion for each ode (after the heirmos) is referring to Christ. This is not customary. How did this happen and how was this troparion inserted into the canon for the saint? 272

475. In the services of the Hours, as they are celebrated during Great Lent, an anomaly is observed in the troparia that are said in place of the kontakion (after the trisagion and all the rest and before the "Lord have mercy" forty times). How is this explained and what is correct? 274

476. In the Service for Holy Communion, do we perform a dismissal after the prayer, "Before the doors of your temple..."? 279

477. In the Divine Liturgy, why do we do a dismissal after the prayer, "O most holy Lady Theotokos the light..." after we have already done the dismissal of the Liturgy and did not begin the Thanksgiving with "Blessed is our God..."? 279

478. During communion, do we read the Service for Communion before communion and the Thanksgiving after it, or only some prayers? 279

479. Is it permitted for a priest who is not about to serve to do the proskomidē with only the epitrachēlion? 288

480. In the Divine Liturgy of Basileios the Great, during the consecration of the precious gifts, there are differences in our liturgical texts regarding the third blessing. And some provide, "Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας" (Shed for the life and salvation of the world), and others, "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" (Changing them by your Holy Spirit). Which is the correct one? 291

481. In the printed editions of the "Hieratikon" of the Apostolikē Diakonia, there are inconsistencies regarding the phrase, "Μεταβαλών . . ." (Changing . . .) in the Divine Liturgy of Basileios the Great. Some have it and others do not. Should it be said or not be said? 291

482. When the priest serves alone, does he say "Bless, master," "Cover, master," "Break, master," and so forth of the deacon? Some say them since they are written in the service book or since they interpret them as being addressed to Christ the master. Others omit them. Which is correct? And if they must be omitted during the Liturgy in which the deacon does not participate, then why do they exist in the "Hieratikon" and create confusion? Most times, there is no concelebrating deacon. 301

483. Why do the canons of feasts of the Lord (such as Great Saturday, Pascha, Pentecost, Theophany) not have any theotokia in the odes? 306

484. In the Roman Catholic Church, the celebrating clergy recite the "Our Father" and the congregation says the exclamation, "For yours is the kingdom ...." Did this taxis also formerly prevail in the Orthodox Church or is this an innovation of the West? ... 307

485. During the Vespers of Kneeling of Pentecost, does the entrance take place with the Gospel book, as in the Vespers for the Sunday of Pascha, or with censer? 309

486. Is it permitted for the Exaltation of the Precious Cross on September 14 and its veneration on the Sunday of the Veneration of the Cross to take place after the Divine Liturgy in order for all the faithful to be present and for the related disorder during the kissing of the cross and the distribution of flowers to be avoided? 313

487. The end of the funeral prayer, "Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός . . ." (O God of spirits and of all flesh . . .) appears to be different by one word in various printed editions: "ὁ λόγος σου ἀλήθεια" (your word is truth) or "ὁ νόμος σου ἀλήθεια" (your law is truth). Which is the more correct reading, "λόγος" (word) or "νόμος" (law)? 316

488. In the prokeimena for the Sunday epistle reading from the twenty-ninth Sunday up until the Fifth Sunday of the Fast, an apparent irregularity is presented, which is highlighted by the footnotes that exist in the Apostolos. Ultimately, which prokeimenon will be said, that of the Sunday or of the tone? The same thing applies also for the eōthina and for the allēlouaria. Which is correct? 319

489. Is the celebration of memorial services permitted on September 14, the feast of the Exaltation of the Precious Cross? 326

490. In temples that are dedicated in the name of the Resurrection of the Lord, what apolytikion is said in place of the apolytikion of the saint of the temple and when is it chanted? 327

491. What does the Typikon mean in certain cases where it records that the canon is chanted "without a verse"? Namely, is nothing chanted before the troparia? Neither "Glory to you, our God, glory to you" nor something other? And why? 329

492. Does the deacon or the priest always say before the ninth ode of Matins, "The Theotokos and mother of the light..." even when the "More honorable" is also not chanted with stichologia? 335

493. During Vespers of Great Friday, is the prokeimenon "They have divided my clothes among themselves..." chanted or read? 340

494. During the funeral service, must the prokeimenon of the epistle, "Blessed is the way . . . ," be chanted or simply read? 340

495. Before the last or next to the last troparion of the ninth ode* of the canons, namely, before "Both now...," is "We bless Father, Son, and Holy Spirit, the Lord we hymn" chanted, or "Glory to the Father . . ." as in other odes? 342

496. Is it permitted for marriages to be celebrated on Saturdays?.... 345

497. Is it permitted for marriages to be celebrated on the feast of the Exaltation of the Precious Cross or on its eve? 345

498. During Great Lent when we read the services of the Hours, do we begin the Third and the Ninth Hours with the trisagion, as it is in the Hōrologion, or immediately with "Come let us worship" as it is in the newer printed editions for Lent? 348

499. When Vespers is celebrated without the reading of the Ninth Hour having preceded, do we begin with a trisagion or with the "Come let us worship" and the introductory psalm?..... 348

500. Why does the service of Matins have a special enarxis trisagion, while it ought not to have one given that it is appended to the Midnight Office?..... 351

*Note: In Volume 4, the text reads "ninth ode." It should read "eighth ode."

VOLUME 5
QUESTIONS 501–600

501. After the dismissal of the penitential Vespers of the Sundays of Great Lent and prior to "O Good One, you are the guardian of all . . . ," is "Let us pray . . ." said, as in Compline and the Midnight Office, or not? 1

502. Why is "Lord have mercy" said in different services sometimes once, and on other occasions three, twelve, and forty times, or even 100 times at the Exaltation of the Precious Cross? 2

503. Why are the iambic katabasies for the feast of Pentecost chanted first and not the pezes, as at Nativity and Theophany? 6

504. Is it correct during the Vespers of Kneeling of Pentecost for the three troparia that the Pentēkostarion has ("Today, all the nations saw astounding things . . .") not to be chanted twice alone, but for the first three of the Vespers of the feast from the first tone ("We are celebrating Pentecost . . .") to precede? 8

505. Is the gospel reading for the Divine Liturgy during the feast of the Exaltation of the Precious Cross interrupted at "inclining his head he gave up his spirit," as the Typikon records, or does it continue up until "his testimony is true," as all the old Gospel books have it? 9

506. When is it more correct for the exit to take place of the icon of Christ the Bridegroom during the evening of Palm Sunday: during Vespers, during the canon of Compline, or during "Behold, the bridegroom comes . . ." of Matins? 13

507. What is more correct, for us to chant a special apolytikion for every saint or for us to be content with the common ones, which are contained in the old Hōrologia and Mēnaia? 16

508. Does "And that we may be deemed worthy . . ." or does only, "Wisdom, arise . . . ," precede the gospel reading of the Presanctified for the first three days of Great Week? 19

509. During the weekdays of Great Lent, "Alleluia" is chanted with four verses. Would it be preferable for the last two verses to be replaced with others more suitable so that adverse comments are not caused? 23

510. Is the "Alleluia" a joyful or penitential hymn? If it is joyful, why is it chanted during Great Lent instead of "God is the Lord and has appeared to us . . ."? 28

511. Does the koinōnikon of Pascha, "Partake of the Body of Christ, taste the fountain of immortality," conclude with "Alleluia" or not? 41

512. In the forefeast troparion for the Nativity, the word, "σήμερον" (today), is corrected by many to "Δέσποινα" (Lady) when it is chanted on another day outside of the eve. Similarly, also in the kontakion for the feast of the Entrance, "σήμερον" (today) is corrected to "αὕτη γάρ" (for she), when it is sung in the days preceding the feast. Is the correction correct or must it be chanted just as it is in the Mēnaia? 47

513. Two archangels, Michaēl and Gabriēl, are depicted on the door panels of the altar's side doors. What is their proper placement? Why in some temples is Michaēl placed on the south door and Gabriēl on the north and vice versa in others? 50

514. Why does the leavetaking for the feast of the Beheading of the Precious Head of the Forerunner (August 29) take place on the immediately following day? 54

515. During the third repetition of Job 1:21, "Εἴη τὸ ὄνομα Κυρίου εὐλογημένον..." (Blessed be the name of the Lord . . .), which is chanted at the end of the Divine Liturgy, is it correct for an inversion of the words "Τὸ ὄνομα Κυρίου εἴη εὐλογημένον..." (The name of the Lord be blessed . . .) to be done or is it chanted just as it is in the original? 56

516. During the forty-day blessing of the baby, when it is about to be brought into the sanctuary according to the taxis, from which door do we enter, from the beautiful gate or from one of the others? 60

517. Is the service of the Vespers of Kneeling of Pentecost concluded or not concluded with "Through the prayers of our holy fathers . . ." and why? 62

518. Are the entire contents of the paten (lamb and particles), the Body of Christ, changed by the consecration, or not? 68

519. Why is Saint Prokopios commemorated in the dismissal for the service of marriage? 76

520. Why is the Monday after Pentecost—of the Holy Spirit—called a feast of the Holy Trinity? 79

521. In the prayer of the prothesis, when the priest says, "bless this prothesis...," does he bless the precious gifts with his hand or not? 86

522. It is said and written that monastery worship constitutes a model for worship in parishes. Is it possible to ever apply the monastic Typikon to parishes in its full form? Then by what logic can it be considered as a model? 93

523. It is asked why requisite agreement between the Greek and the Slavic churches does not exist in practice regarding readings of the Divine Liturgy, while the liturgical books that contain the readings are the same and while the same rubrics of the Typikon apply that prescribe the cycle of pericopes. 99

524. On March 10, the Mēnaion has two Vespers, one for the Holy Forty and another for the Holy Martyr Quadratus. When the commemoration of the Holy Forty occurs outside of Great Lent, which of the two Vespers must be chanted? 106

525. During the Vespers (eves) of Nativity, the feast of Lights, and Great Saturday, after "O Gladsome Light..." must "The evening" be said? What meaning does "The evening" have without "Prokeimenon," since the liturgical books have "...and immediately the readings"? 108

526. During the service of the epitaphios, since disagreement exists in the liturgical books used, how many and which lamentations must be chanted? 108

527. In the official Triōdion, why do there also exist verses of the amōmos together with the lamentations of Matins for Great Saturday resulting in confusion during the chanting? 109

528. During the great entrance of the Liturgy of the Presanctified, is the paten held with the priest's left hand, as in the Divine Liturgy of the sacred Chrysostomos, or with the right hand in honor of the presanctified Holy Bread? 117

529. Supplementary points regarding the question of the consecration of the paten's particles and of communion or not from them. 119

530. According to the Typikon of Saint Sabas, in the Matins of Great Saturday, is the same gospel reading "On the next day . . ." (twelfth

gospel of the holy Passions: Matthew 27:62–66) read twice, once prior to the fiftieth psalm and once at the end after the return of the epitaphios, or is the rubric mistaken? Why is it so unclear? 125

531. In the Matins of the Saturday of Lazarus, the Triōdion records: "Next a reading is done of the sixty-third and sixty-fourth sermons on the Gospel according to John concerning the feast. But we do not read a gospel but rather 'Having beheld the Resurrection of Christ' is said alone." What does this rubric mean? Does some ambiguity exist? Do we or do we not say a gospel reading?..... 125

532. Is the gospel of Sunday Matins of the Sunday of Thomas read at the beautiful gate as a gospel reading for a feast of the Lord, or at the right side of the holy table as an eōthinon? 133

533. At "It is good to acknowledge the Lord and to make music to your name, O Most High, in order to declare your mercy in the morning and your truth every night" of Matins, must the phrase "every night" be replaced with "every day"? 137

534. During the Sunday of the Veneration of the Cross, are the canons of the Oktōēchos chanted just as the Triōdion prescribes or only that of the Cross as the Typikon prescribes? 139

535. Why are the resurrectional evlogētaria not chanted on the Sunday of the Veneration of the Cross? 142

536. Why is the twelfth gospel reading of the service of the Holy Passions read by the deacon from the ambōn and "Glory to you, O Lord, glory to you" is chanted at the end, while the eleven preceding readings are read by the priest from the beautiful gate and "Glory to your forbearance, O Lord, glory to you" is chanted at their conclusion?..... 147

537. Is the "Alleluia" during the Matins of Great Lent always chanted in the plagal of the fourth tone or also in other tones? 153

538. Why is "O Virgin Theotokos . . ." chanted in the Artoklasia? What relation has it with the blessing of the loaves? 154

539. Is it possible for the old Divine Liturgies of Saint Iakōvos, Markos, and so forth to be celebrated on any day whatsoever? 157

540. During the dismissal for the feast of the Exaltation of the Precious and Life-giving Cross (September 14) is "May He who rose from the dead . . ." added? Why in some Typika is it not clearly

prescribed and why is "May He who rose from the dead" said, since the service is not resurrectional but pertaining to the Crucifixion? 160

541. During the afterfeast of the feasts of the Lord, the dismissals are done with the characteristic one for the feast of the Lord. Does the same thing also apply for the feast of the Exaltation? Namely, is "May He who rose from the dead..." added to the dismissals up until the leavetaking? 160

542. Why during the feast of the Transfiguration of the Savior is the troparion, "Now what was unheard was heard...," chanted after "Especially for our most holy . . . ," and at its leavetaking the heirmos, "Your childbirth was shown incorruptible . . ."? 163

543. What is the meaning of "Do good, master," which the deacon says to the priest after the great entrance? 166

544. Is it correct on Sundays for the antiphons in the Divine Liturgy to be chanted with the verses of the psalms from Pascha with the rationale that Sunday is resurrectional? 169

545. Seven more troparia for the service of marriage. 176

546. What is the meaning of the rubric of the Typikon, "The resurrectional elements take precedence"? Does this principle always apply, even to the antiphons? 179

547. Is the bending of knees permitted during the consecration of the precious gifts when the Divine Liturgy is celebrated on Sunday or during the period of Pentecost? 183

548. Is kneeling obligatory during the consecration of the precious gifts for reasons of piety? 183

549. For the entrance to take place, where is it more correct for the chanting of the Cherubic hymn to be interrupted? At "Ὡς τὸν βασιλέα" (That the king) or at "ὑποδεξόμενοι" (we may receive)? 195

550. When "ὑποδεξόμενοι" (may receive) is said after the great entrance, is it right for it to be corrected to "ὑποδεξάμενοι" (having received) since the reception of the precious gifts has already taken place? 195

551. Some priests are accustomed to read the prayers of the Divine Liturgy "in an exclamatory manner" (ἐκφώνως). Others read them "inaudibly" (μυστικῶς) as the service books prescribe and as a

pertinent encyclical of the Sacred Synod requires. Which is more correct? 203

552. According to the standard rubric, the prayers of the antiphons of the Divine Liturgy, "It is proper and right to hymn you..." or the corresponding prayer, "O Master, He who is, Lord God . . ." of the Liturgy of Basileios the Great, the prayer of inclination, and many others are said, "inaudibly" (μυστικῶς) while the chanter chants the antiphons or "It is proper and right" or "To you, O Lord." Is it possible for lengthy prayers to be covered by phrases so small as the above? 203

553. What is the meaning of the reading of prayers inaudibly (μυστικῶς)? If their content is, in some manner, confidential, then why is the use of Enkolpia for the Divine Liturgy established and permitted, and the publication and circulation of Hieratika permitted? ... 204

554. What is the connection and relationship between prayers and exclamations? Sometimes they leave the impression that the exclamations are not directly related to the content of the prayer which they conclude. 220

555. During the recitation of the Lord's Prayer, why is the "Our Father..." said by the reader, but "For yours is..." by the priest, while in other prayers both the prayer and the exclamation are said by the priest? 221

556. In both our Liturgies of the sacred Chrysostomos and Basileios the Great, why do we have the same exclamations, while the prayers are different? 221

557. During the Divine Liturgy and the other services, when must the faithful stand and when can they be seated? 230

558. After the gospel reading or after the sermon, must the ektenēs ("Let us all say...") be said or is the exclamation, "That always guarded by your might..." immediately said or is the synaptē, "Again and again..." said and afterwards the exclamation "That always guarded by your might . . . ," and are all the others inaudible or omitted? 237

559. During the commemoration of Saint James (Iakōvos) the Brother of the Lord (October 23) would it not be more preferable for a pericope to be read from the Catholic Epistle of James (Iakōvos) instead of the epistle, Galatians 1:11–19, being read? 244

560. The feasts of the Nativity and Theophany are connected with many ceremonial problems, which trouble the priests and people, and various answers and solutions are given by others. Would it not be worthwhile for these questions to be addressed in a consolidated way so that they are treated in a uniform manner? 246

561. What is the dismissal for Pascha, "May He who rose from the dead Christ our true . . ." or "May He who rose from the dead [and] trampling on death by death and to those in the tombs granting life Christ our true . . ."?..... 260

562. In the hymn, "Φῶς ἱλαρόν" (O Gladsome Light), there exists the phrase "ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἱσίαις" (it is proper at all times for you to be praised with fitting voices). Some correct "αἱσίαις" (fitting) to "ὁσίαις" (blessed), because they view "αἱσίαις" (fitting) as an error and "ὁσίαις" (blessed) as correct. How must it be said? 263

563. In the funereal prayer, "O God of spirits...," the phrase, "ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας" (who trampled down death and abolished the power of the devil) is corrected to "ὁ τὸν θάνατον καταργήσας, τὸν δὲ διάβολον καταπατήσας" (who abolished death and trampled down the devil) or "ὁ τὸν διάβολον καταπατήσας, τὸν δὲ θάνατον καταργήσας" (who trampled down the devil and abolished death). Which is more correct? 269

564. How many hours must one fast in order to receive communion during the celebration of the evening Presanctified, which is customarily celebrated on Wednesdays of Great Lent? 275

565. When pastoral needs require it, is the celebration of the Divine Liturgy possible during the afternoon or evening of Sundays, feast days, or other days of the year and with what prerequisites? ... 278

566. Criteria for selection of the gospel pericope for the commemoration of Saint Mamas (September 2), of the epistle pericope for the commemoration of the Holy Notaries Markianos and Martyrios (October 25), and of the gospel pericope for the Holy Martyrs Gourias, Samōnas, and Abibos (November 15). 287

567. Must the prayer behind the ambōn be said by the priest toward the icon of Christ or toward the holy bēma (toward the East)?..... 292

568. How must "Let us give thanks to the Lord" prior to the prayer of the anaphora be said, toward the icon of Christ, toward the East, or toward the people? 292

569. When the ektenēs is said after the gospel reading, can we add names of living and those who have fallen asleep, as old-time priests did? 298

570. In a case of a concelebration, the prayers are said by the priest first in rank or are distributed among the concelebrants, just as the exclamations. Similarly, are the blessings given by the first in rank or all successively? 303

571. In some temples, it is customary after the reading of the gospel or after the sermon for the exclamation "That always guarded by your might..." not to be immediately said, but the small synaptē ("Again and again...") and the second prayer of the faithful ("Again and oftentimes...") to precede. The ektenēs, the petitions for the catechumens, and the first prayer of the faithful with the synaptē and its exclamation are said inaudibly. Is this halfway practice correct? 308

572. In the phrase, "ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων" (for every good gift and every perfect gift is from above coming down from you the Father of lights), of the prayer behind the ambōn, where must the comma be placed? Because there is no consistency in the Hieratika, and others recite it in different manners. 312

573. In the service of the Small Hagiasmos prior to the trisagion, we have the exhortation, "Let us pray to the Lord," and immediately the familiar exclamation, without the prayer of the trisagion. Was perhaps the prayer subsequently replaced by the four troparia that precede the trisagion? 316

574. While there exists an invocation of the Holy Spirit in the prayer of the Great Hagiasmos, why is it lacking in the corresponding prayer of the Small Hagiasmos? Perhaps the prayer ought to be supplemented because this raises the reasonable question regarding when the water is sanctified. 316

575. Why does the ninth ode of the canon for the Exaltation of the Precious Cross have two heirmoi? When the katabasies, "Inscribing a cross . . . ," are chanted, are both heirmoi of the ninth ode

chanted or only the first ("O Theotokos, you are a mystical paradise . . .")? 323

576. "That your holy name may remain 'ἀνεξάρνητον' or 'ἀνεξάρτητον' on him"? 329

577. During the chanting of the troparia, "Isaiah dance..." and so forth, in the service of marriage and the three circles that are done during it, does the priest who leads hold the Gospel book with his right hand and the newlyweds with his left hand or only the newlyweds? 333

578. When and why is the gospel reading of Matins read after the anabathmoi and when after the katabasies? 338

579. During the Vespers for the Sunday of Pascha ("ἀγάπη," love), the gospel reading is customarily read in different languages by clergy or even by laity. In the various translations, "And that we may be deemed worthy to hear . . . ," precedes as the first stasis. Must this be said by all, or must they begin from "On the evening..."? 343

580. Which Wednesday is fasting, the one prior to the Sunday of the Veneration of the Cross (Wednesday of the Third Week of the Fast) or the one after it (Wednesday of the Fourth Week)? 346

581. When was the so-called "Dance of Isaiah" introduced into the service of marriage, how did it come about and what is its purpose? 352

582. When the priest puts on the epitrachēlion, he says the verse, "Blessed is God who pours forth his grace upon his priests...." Does he say this always when vesting with the epitrachēlion or only when he is about to celebrate the Divine Liturgy? 355

583. When the deacon puts on the sticharion, he says whatever also the priest says. What does he say when he puts on the epimanika and the orarion? 355

584. Why are some canons chanted with the verse, "Glory to your holy Resurrection, O Lord," "O Saint of God, intercede for us," and so forth, and others are chanted, "without a verse"? 358

585. During the chanting (or the reading) of the canons, when is the heirmos chanted and when is it omitted? 362

586. In the Mēnaia, why are the heirmoi cited in some canons, but not in others and only partially in others? 362

587. In the services of the two canons of the Paraklēseis in the Hōrologion, the heirmoi are cited in each ode. Must they be chanted or not?..... 362

588. How must the petition "Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους..." (For our pious nation...) be said in the litany of peace? It is encountered with various forms in the liturgical books, and some also add other petitions in practice. Which is the most correct form? 366

589. In Sunday Matins, is "Holy is the Lord our God" chanted three times and afterwards "Exalt the Lord our God and worship at the footstool of His feet for He is holy" or only two times and afterwards "Exalt . . ."? 371

590. During the Paschal period, is "Holy is the Lord our God" chanted only three times without "Exalt . . . ." because this verse is pertaining to the Crucifixion?..... 371

591. When after the communion of the celebrants the deacon "introduces" the particles into the holy chalice, does he say "Wash away, O Lord . . ." or not? Not all the service books have it. 377

592. During the service of Matins for feasts, why is the first antiphon of the anabathmoi of the fourth tone ("From my youth..." and so forth) chanted two times for each troparion, while during the Sunday Matins the anabathmoi for each tone of the Oktōēchos are chanted once? 381

593. In the troparion of the funereal Trisagion, "Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως κυήσασα, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς ἡμῶν" (The only pure and undefiled Virgin, who inexpressibly gave birth to God, intercede for our souls to be saved), different variations are often heard in its text: "ἀσπόρως," (without seed) instead of "ἀφράστως" (inexpressibly), "ὑπὲρ τοῦ ἐλεηθῆναι" (for [our souls] to receive mercy) or "ὑπὲρ τοῦ ἐλεηθῆναι καὶ συγχωρηθῆναι" (for [our souls] to receive mercy and to be forgiven) instead of "τοῦ σωθῆναι" (for [our souls] to be saved). From where did these variations originate, and which is the correct text? ... 384

594. Why is the gospel read during the Divine Liturgy by the deacon, but throughout all the other services of the mysteries and so forth by the priest or by the hierarch? 386

595. According to the Typikon, when a commemoration of a saint who does not have a doxastikon coincides on a Sunday, while three hesperia and the canon are chanted, the kontakion, oikos, apolytikion, and exaposteilarion (if the saint has one) are omitted. In cases of saints that are celebrated by Christians (for example, Saint Sophia, Saint Stylianos, and others) must not also these troparia in honor of the saints be inserted into the service, even in violation of the Typikon in force? 392

596. I have observed that in the monasteries of the Holy Mountain during the service of the typika in Great Lent, when they have a Presanctified, they omit the "Our Father..." – "For yours is the kingdom...." Why is it not said? Which one is correct?..... 397

597. In a case where marriage is celebrated by two or more priests, what must the first in rank and what must the others say?..... 401

598. Why do the last days of the month of April not have a theotokion and staurotheotokion in the stichēra of Vespers and in the kathisma of the third ode in Matins, and how is this deficiency made up for? 406

599. During the Presanctifieds of Wednesday and Thursday (of the Great Canon) of the Fifth Week of the Fast, what kathisma of the Psalter is read; the Seventh and the Twelfth respectively according to the tables for the stichologia, or the Eighteenth according to the modern Typika, and why? 412

600. What does the phrase mean, "Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου, πάντοτε . . ." (Blessed is the entrance of your holy ones/holies always . . .) which is said by the priest during the small entrance? 417

Index to the Volumes

Locators are to volume and page number.

Aaron (prophet), **IV**:87, 98
abbesses, **IV**:18–19, 91–92
abbots
  are not the ones who elevate the Panagia at the end of the trapeza, **IV**:18–19
  commemorated as "father," **IV**:15, 17
  hierarchical privileges of, **II**:243, 271, 274, 368, 370, **III**:197–98
  as "presiders," **III**:6–7
  response to "Through the prayers of our holy master…," **IV**:92
  δευτεράριος as representative of, **V**:387n1432
Aberkios (saint), **IV**:112
Abibos (Habib) (saint), **IV**:197, **V**:287, 290–91
Abraham, **II**:84–85, **IV**:85–86, 99, 191
absolution, prayers of
  for curses and interdicts at funerals, **I**:117–19
  "O Lord, Jesus Christ…" compared to prayers after confession, **I**:105–7
  "O Lord, Jesus Christ…" may be read by priests who are not confessors, **I**:104–8
  for those about to commune, **I**:104–8
  in unction service, **III**:27, 30
acrostics, **II**:12, **III**:240, **IV**:22, 272–74, 279, **V**:44n195, 323–24
Acts of John, **V**:330
Adamopoulos, Iōannēs, **V**:183
aēr
  fanning of precious gifts with, **I**:88–90, 212, **II**:156–58
  Gospel book wrapped in and carried in procession at Great Friday Vespers, **I**:64, **II**:163, 165
  Gospel book wrapped in for procession of the epitaphios at Great Saturday Matins, **II**:163–66, 223–24, 226, **IV**:153, 160
  historical development of, along with epitaphios, **II**:163–66, 225, **IV**:153
  laid aside after apostolic blessing ("The grace of our Lord…"), **II**:156–58

aër (*continued*)
Precious Gifts covered with and touched, at "The Presanctified Holy...," **IV**:225–28
whether to bless with, during apostolic blessing ("The grace of our Lord..."), **II**:156–58
Aetheria the Moor. *See* Egeria (*Peregrinatio Aetheriae*)
afterfeasts. *See* forefeasts and afterfeasts
agapes, **I**:120, **II**:376, 377n1202, **V**:280
Agapētos (saint), **V**:77
Agapios of Crete, **V**:84
Aglaios (saint), **IV**:193
Agouridēs, Sabbas, **I**:xlvii
Aikaterinē (saint), **I**:11
Akathist, **II**:348, **III**:176, 177, **IV**:84, 258, 267, 311, **V**:44, 56, 237, 362, 365
Akepsimas (saint), **IV**:81, 196
Akindynos (saint), **V**:77
Albania, **V**:242n888
Alexander III (pope), **V**:85
Alexios the Man of God (saint), **IV**:197
allēlouarion/allēlouaria
"amnēma" allēlouaria, **IV**:101
Apostolos contains, **II**:173
"Arise, O God..." replaces, at Great Saturday Vespers, **I**:233, **III**:104, **IV**:103, 165, 167–68
censing during, **II**:357–59, **III**:209, **IV**:104
displaced as consequence of saying prayers inaudibly, **V**:217
for each tone, **IV**:129–30
for Fifth Sunday of Luke, **II**:81
Great Hours lacks, **V**:22
misalignment of, in the Apostolos, **IV**:319–26
need for restoration of chanting of, **I**:lviii, **II**:357–59, **IV**:54, 57–58
omitted in Great Hours of eves of Nativity, Theophany, and Great Friday, **IV**:100–105, **V**:22
parallel with prokeimena, **II**:358, **IV**:103, 104, 162
during Renewal Week, attempts to eliminate, **V**:40, 46
for Sunday of Orthodoxy, **IV**:87
for unction, **III**:26, 27, 31, 33
"Alleluia"
for baptism service, **IV**:101, 105

biblical origin of, **V**:28–29
both joyful and penitential character of, **II**:178, **IV**:103–4, 211–12, **V**:28–40
censing during, **II**:177, 354, 357–59, **III**:209, **IV**:104
for dedications of temples, **IV**:101, 105
double rather than triple chanting of, in funerals of priests, **IV**:210–12
as ephymnion, **II**:187, 357, **IV**:42, 210–12, **V**:23, 29–30, 35, 41–47, 110, 115, 143, 153, 173
for feasts of saints, **II**:30, 58
for funeral services and burials, **II**:187, 190, 199, 302, 303–4, **IV**:101, 105, 210–12
"God is the Lord" instead of, **III**:310, **IV**:278, **V**:28, 35–39, 142, 153
during Great Lent, **III**:306, **IV**:212, **V**:23–28, 35–40, 153–54
for Hagiasmos, **II**:116, **IV**:101
historical development of, **IV**:42, 100–105, **V**:28–40
koinōnikon of Pascha concludes with, **V**:41–47
for marriages, **III**:214, **IV**:22, 101, 105
omitted in Great Hours of eves of Nativity, Theophany, and Great Friday, **IV**:100–105, **V**:22
for Saturday of Souls, **V**:153
tone of the week used for, **V**:153–54
whether to replace last two verses of, **V**:23–28
all-night vigils
adapted to "small vigils" in modern parishes, **V**:284, 287
amōmos chanted during, **V**:143–44
anointing during lauds of, on Holy Mountain, **III**:29n98
brevity of summer nights and, **V**:144–46
for commemoration of the Holy Fathers of the Seventh Ecumenical Council, in Constantinople, **II**:80
conduct of faithful at, in Greece, **I**:127n418
double celebration of Divine Liturgy on great feasts and, **II**:167
of Great Vespers, **II**:181
monastic celebration of, **II**:8–9, 181, **V**:143–46, 281, 284
not celebrated in parishes from the time of the Tourkokratia, **V**:95
purpose of the Artoklasia and, **I**:36, **II**:315–16, 377n1203
for Theophany, **II**:168, **III**:289
altar. *See* holy table
altar servers, **I**:226n767, **II**:324n1021

"Always, now and ever..."
allusion to the Ascension, **II**:384–90, **V**:219, 379
originally unconnected to "Blessed is our God," **II**:380–90
said in exclamatory manner, **II**:380–90
which priest should say, in a concelebration, **V**:304
ambōn. *See also* prayer behind the ambōn
deacons originally elevated on, **II**:250
eōthinon gospel read from, in "asmatic" Matins, **I**:137, **V**:339, 342
final gospel reading of Great Friday Matins read from, **V**:147–48
location for rite of the Exaltation of the Cross, in Typikon of the Great Church of Thessaloniki, **III**:184
location of, in ancient temples, **V**:233n852, 293–94, 390
procession around, in some ancient baptisms, **IV**:74
represented stone rolled away from Christ's tomb, in ancient temples, **I**:137
Ambrose of Milan (saint), **I**:18, **III**:164, **IV**:204, 307
Ambrosian liturgy, **IV**:213
Ambrosios (Stavrinos) of Caesarea
biographical information, **I**:146n472
on Dance of Isaiah during marriages, **I**:146
publications of Phountoulēs and, **I**:li
on triple repetition of "The servant of God is crowned," **IV**:248–49
on troparia for marriages, **I**:200, **IV**:23
"Amen"
during Lord's Prayer, in ancient Spanish churches, **IV**:308
in response to diaconal petitions, **II**:363–66
in response to exclamations, **V**:225, 227
in response to inaudible prayers, **V**:209
said by deacon at blessing of the holy gifts, in certain manuscripts, **III**:62
triple repetition of, **IV**:243
"Amersouda," **II**:241
amōmos
evlogētaria, relation to, **V**:142–43
in funeral and memorial services, **II**:186, 190–92, 194, **IV**:154, 171, 212, 252, 253, **V**:35, 109–10, 142
at Great Saturday Matins, **IV**:154–61, **V**:108–17, 143
inappropriate insertion into Sunday Liturgy, **II**:192
as kathismata, in Great Saturday Matins, **IV**:154–61
during Midnight Office, **III**:274

polyeleos in place of, for feasts of the Lord, **V**:133
in taxis of Matins, **V**:338
Amphilochios of Iconium, **V**:263
anabathmos/anabathmoi, **II**:36, 233, 262–63, **III**:110, 213, **IV**:51, **V**:127–28, 133–35, 338–43, 381–83, 413–15
analogion, **I**:xl, 98, 229, **III**:7n26, 54–56, **IV**:173, **V**:335n1240
Ananias (saint), **IV**:81, 187
anapausima, **V**:128, 234
anaphora (general). *See* prayer of the anaphora
anaphora (specific)
of Addai and Mari, **III**:122, 123, 124
of Basileios the Great (Alexandrian), **III**:121, 122, 124 (*See also* Liturgy of Saint Basileios the Great (Alexandrian))
of Basileios the Great (Byzantine), **III**:121, 125 (*See also* Liturgy of Saint Basileios the Great (Byzantine))
of Clement, **III**:121, 123, 124
of Grēgorios of Nazianzos, **III**:122, 124
of Grēgorios the Theologian, **III**:121, 123, 125 (*See also* Liturgy of Saint Grēgorios the Theologian (Alexandrian))
of the Holy Apostles, **III**:122, 123
of Iakōvos the Brother of God, **III**:122, 123, 124, 125, 126 (*See also* Liturgy of Saint Iakōvos)
of Ignatios, **III**:122, 123, 124
of Iōannēs, **III**:122, 124
of Isaak, **III**:122, 124
of Kyrillos, **III**:122, 123
of Maria, **III**:122, 123
of Nestorios, **III**:122, 123, 124
of Serapion, **III**:122, 123
of Sevēros, **III**:122, 124
of Theodōros of Mopsuestia, **III**:121, 123, 124
of Timotheos, **III**:122, 124
of the Twelve Apostles, **III**:122, 123, 124
of Xystos, **III**:121, 123, 124
Anastasia (saint), **II**:15, **IV**:273, **V**:250
Anastasios I of Antioch (r. 559–570, 593–599), **V**:44n195
Anastasios the Quaestor, **V**:44n195
Anastasios of Sinai (saint), **I**:111–12, **II**:142
anatolikon, **II**:321

Anatolios (hymnographer), **V**:29
Ancestors of God, **II**:244, 321, **IV**:191
"And that we may be deemed worthy to hear...," **III**:47, **V**:19–23, 343–46, 386
"And those whom each one has in mind, and of all men and women," in absence of a deacon, **IV**:20–21
Andreas of Crete (saint), **I**:l, **IV**:207, 306, 344, 352n1334, **V**:13, 129, 323
Andrew (apostle)
  categorized as "apostle" in lists of saints, **I**:11
  commemoration of, **II**:75, **IV**:81, 95, 186
  portrayed on cover of Apostolos, **II**:173
angels. *See also* archangels
  Monday associated with, **III**:222, **V**:83, 97n390
  in parallel prayers of the anaphora and of Great Hagiasmos, **II**:109
  particles excised and elevated in honor of, **II**:91
  portrayed on aër/epitaphios, **II**:163, 164
  readings for commemorations of, **IV**:198, 200
  symbolized by deacons during the Liturgy, **III**:76–78, **V**:356–57
Anglicans, Orthodox funeral services for, **I**:193–94
Anna (saint, mother of the Theotokos), **V**:82
Anna (saint, prophetess), **II**:60, 321, **IV**:186, 191
Annunciation, feast of
  account in Gospel of Luke, **II**:79
  apolytikia for, **II**:1
  canons for, **V**:362
  dismissal for, **I**:254–59
  eating fish on, **I**:110, 111
  eisodikon for, **III**:72
  ephymnion for, **I**:256–57
  falls during Great Lent, **I**:110, 111, **II**:316n1002, **III**:176, **V**:54–56, 412
  has characteristics of a feast of the Lord, **I**:256
  incident of entrance with Gospel book, **IV**:311
  leavetaking of, **V**:54
  prayer behind the ambōn for, **II**:68
  Presanctified celebrated on eve of, in Typikon of Saint Sabas, **IV**:7–8, 10
  synaxis of Archangel Gabriël on day following, **V**:54, 55, 56, 82
  when coinciding with other feasts, **II**:15–16, **IV**:132–33, 135, 138, **V**:250n910

anoixantaria, **III**:5n18
Answers to Liturgical Questions by Iōannēs Phountoulēs
liturgy and liturgical taxis, Phountoulēs's understanding of, **I**:xxi–xxvii
major themes of, **I**:xxi–xxxiii
Symeōn of Thessaloniki, reference to, **I**:xxxiv–xxxv
translation of, **I**:xv–xx
Anthimos (saint), **IV**:112
Anthimos V (patriarch of Constantinople, r. 1841–1842), **I**:192
Anthimos of Thessaloniki (r. 2004–2023), **I**:lii
Anthologion/Anthologia, **III**:37, **IV**:198
antidōron
after Friday fasting during Great Lent, **I**:91
blessing of, **I**:221–26, 282–83, **III**:7–9
consumed by the faithful in homes, **II**:106
disorder during distribution of, **III**:84
distributed before or after Great Hagiasmos, **V**:253–54, 258
distributed during chanting of typika, in monasteries, **III**:85, **IV**:39–40
distributed from the middle of the temple, in ancient Liturgy, **II**:219
distributed on Great Friday, **II**:296, 299–300
distribution before or after dismissal, **I**:73–74
distribution before or after removal of phelonion, **I**:252–53
faithful tend to leave the temple immediately after receiving, **III**:304
fasting before partaking of, **II**:316n1002
and Great and Small Hagiasmos, times of celebration of, **II**:18, **IV**:231–33
of Great Thursday as compared with other days, **II**:168
katabasies chanted during distribution of, **III**:84–86
koinōnikon chanted during distribution of, **V**:41
loaves of Artoklasia cut prior to blessing, in Epirus, **I**:35
parallel in ancient service of the typika, **V**:401
prepared by sexton, **II**:120
Psalm 33 formerly chanted during distribution of, **II**:219–20, 299, **III**:85, **IV**:54, **V**:253
remainders of proskomidē bread consumed as, **I**:114–16, **V**:73, 124, 252n915
sanctifying grace of, **IV**:229
symbolic of the Theotokos, **I**:224–25, **III**:84
warning altar servers against eating prematurely, **I**:226n767

antimēnsion/antiminsion
drying of the Holy Bread of Great Thursday and, **I**:278–79
eilēton can be placed in cabinet of skeuophylakion when it wears out, **I**:144
mousa used for cleansing, **I**:209n693
placement during Divine Liturgy, **I**:64, 144
sealing of, with Gospel book, **II**:341
when Divine Liturgy is performed twice on the same day, **V**:255n932
Antioch, Church of
"asmatic" Typikon originated in, **I**:135, **III**:2
Great Hagiasmos, double celebration of, **I**:264
Liturgy of Saint Chrysostomos based on ancient Liturgy of, **V**:229
Liturgy of Saint Iakōvos used by, **V**:158
reflected in Liturgy of the *Apostolic Constitutions*, **IV**:307, **V**:301
unnailing of icon of Christ from cross, rite of, **I**:61–62
Antipascha. *See* Sunday of Thomas
antiphons of Annunciation, **I**:256
antiphons of Exaltation of the Precious Cross, **V**:162
antiphons of Great Friday Matins, **I**:61, **II**:210, 349
antiphons of the Mother of God, **V**:173
antiphons of the Paraklēsis, **II**:262–63
antiphons of Pascha, **III**:44, **V**:169–70
antiphons of the Presanctified, **I**:190
antiphons of Sunday Liturgy
in absence of a chanter, **I**:97, 98, **II**:259
anabathmoi of, **II**:36, 233, 262–63, **III**:110, 213, **IV**:51, **V**:127–28, 133–35, 338–43, 381–83, 413–15
of ancient "asmatic" services, **I**:164, 166, **III**:3–6, 43, 114–15, 171, **IV**:41–48, 210–11, 260–61, **V**:29, 35, 65–66, 175–76, 212
chanted on the Holy Mountain, **IV**:59
chanted with typika and Beatitudes, **IV**:37–49, 174, **V**:169–70, 175–76
consequences of saying prayers inaudibly, **V**:217
contained in the Apostolos, **I**:229, **II**:173
exclamations of prayers of, **V**:304, 307
in hierarchical Liturgy, **II**:258, 273
historical development of the beginning of the Liturgy and, **II**:48, 228, 254–55, 257, 261, 292–94, 335, **III**:21, 27, 43–45, 70–71, 186, 208, **IV**:41–48, 56, 57, 138, 151, 269–70, **V**:169–73, 233
imitated by exclamations of Great Saturday Matins, **IV**:156

improperly abridged, in *Sacred Service Book* by Bishop Athēnagoras (Kavvadas), **IV**:61–62
inaudible prayers during, **V**:203, 212
original antiphon of the Cherubic hymn, **II**:228, **III**:269
Phountoulēs's emphasis on correctness of, **I**:lviii
prayer of the second antiphon, **II**:153, **V**:223
prayer of the third antiphon, **IV**:220, **V**:296
Psalms 102 and 145 as parallels of, in service of the typika, **V**:400
reconstructed text of, **V**:174–75
relation to eisodika, **III**:43–45, 70–74, **V**:261
resurrectional character of Sunday and, **III**:313, **V**:135, 182–83
second antiphon concludes with "Alleluia," **V**:44, 45, 47
Small Hagiasmos in place of or after, **V**:317
structure of, **V**:170
synaptes between, **I**:190, **III**:4, 43, 186, **IV**:44, 45, **V**:310
verses of, **IV**:37–49, 54
when to say prayers of, in absence of a deacon, **II**:247, 249–50
antiphons of Theophany, **III**:44
antiphons of Transfiguration, **III**:71–74
"antitypes" of Body and Blood, **I**:285–86, **V**:92
Antonii of Novgorod (saint), **II**:298
Antōnios (saint), **I**:12
aorist, **III**:312–14, **IV**:296
Apokathēlōsis. *See* nailing and unnailing of icon of Crucified Christ
"Apologetic Declaration" of Anthimos V, **I**:192
apolytikion/apolytikia
in the Artoklasia, **V**:154, 155, 156
censing during, **I**:195–97
chanted on the Holy Mountain, **IV**:59
etymology of, **V**:18
excessive chanting of, for saints' commemorations, **V**:16–19, 395–96
for Indiction service (September 1), **I**:236
many apolytikia need not be chanted after small entrance, **IV**:59
for new year service (January 1), **I**:237
for Pascha, **II**:1, **V**:169, 274
for plunging of the cross at Hagiasmos, **II**:116–17
possibility of variety in chanting of antiphons, **IV**:48
purpose of, **V**:18–19
repetition of, **V**:382

apolytikion/apolytikia (*continued*)
resurrectional apolytikia, as apolytikia of the saint of the day in temples dedicated to the Resurrection, **IV**:328–29
resurrectional apolytikion, when theotokion is and is not said, **II**:35–36
resurrectional apolytikion, whether "you went to meet the virgin" should be changed to "you went to meet death," **II**:136–43, **V**:265
resurrectional elements of Sunday normally take precedence over feasts of the day, **V**:181, 182–83
for Saint Dēmētrios, **IV**:205–7
for Saint Dionysios, **IV**:191
for Saint Kōnstantinos, **I**:197, **IV**:194
for the saint of the day, **II**:35–36, 58, **III**:219–23, **IV**:78, 328–29, **V**:16–19, 392, 395–96
for the saint of the temple, **II**:1, **IV**:327–29
for saints commemorated with Presanctified during Great Lent, when to say, **I**:275
for saints without a doxastikon in the Mēnaia, **V**:392
for Saturday of Souls of Pentecost, **IV**:139–46
for Small Hagiasmos, **V**:318
for Sundays, **V**:169
taken from various feasts for baptism, **III**:129–41
in temples dedicated to the Resurrection, **IV**:327–29
for Theophany, **II**:1, 116, 325–27, **III**:130, 132, **V**:374n1386
apostichon/aposticha. *See also* doxastikon/doxastika
"asmatic" Vespers did not have, **V**:66
commemorations of saints without, **II**:8–9, **V**:396
for eves of Nativity and Theophany, **V**:247, 249
for Exaltation of the Precious Cross, **V**:11
for feasts of the Lord, **IV**:306
for funeral service, **II**:187, 194, **IV**:252, 253, **V**:109
for Great Friday Vespers, **I**:61–62, 64, **II**:163, 166, 221, 225–26, 299, **III**:56, 178–80
for Mondays, Tuesdays, and Thursdays of Great Lent, when a Presanctified is celebrated, **IV**:8
omission of, in parishes, **IV**:78
for Palm Sunday, **V**:13
for Pascha, **I**:234
for Pentecost, **V**:80
resurrectional elements take precedence on Sundays, **V**:181

in taxis of Great Vespers, **V**:154
for Transfiguration, **III**:73, **V**:294
use of "save" in reference to the Theotokos, **II**:350–51
for Wednesdays and Fridays of Great Lent, **III**:174, **IV**:8, **V**:181, 351
apostles
apolytikia for, **V**:16
as category of saint, **I**:11
commemorated in dismissal, **II**:100, 244
eleven eōthina gospel readings based on number of, **V**:151, 153
generally have few liturgical commemorations, **II**:99
grouped with evangelists in liturgy and tradition, **II**:100
readings for commemorations of, **IV**:133, 185, 186–87, 198, 200–201
and relative importance of epistles and Gospels, **II**:173, 176–79
services for, composed by Symeōn of Thessaloniki, **V**:17–18
troparia for, **III**:241
apostolic blessing, "The grace of our Lord…," **II**:156–58
Apostolic Canons, **II**:69
Apostolic Constitutions. *See* Liturgy of the *Apostolic Constitutions*
Apostolic Tradition
about, **III**:162n569
on anointing with oil of exorcism, **III**:153, 157
on communion of the newly illumined, **III**:164
apostolikon/apostolika, **V**:182
Apostolos. *See also* epistle readings
belongs at analogion, not altar, **I**:229
contents of, **II**:173, **IV**:187, 198, 320–21
differences between Greek and Slavic texts, **V**:101–6
entrance and handover of, **I**:228–30, **III**:280
errors and need for revision, **IV**:119, 120–21, 130, 319–26
high number of manuscripts, **IV**:116
lacks readings for Wednesday and Friday of Cheesefare Week, **II**:25–27
misalignment of prokeimena, allēlouaria, and tones, **IV**:319–26
ranks of clergy in a concelebration and, **V**:306
veneration of, in comparison to Gospel book, **II**:172–80
Arahova, Antonia, **I**:213n707
archangels
how to commemorate in dismissals, on feasts of, **II**:60
koinōnikon for feast of, **III**:98
Michaēl and Gabriēl depicted on bēma's side doors, **V**:50–54

archangels (*continued*)
Michaēl's primacy in iconography of, **V**:52
Monday associated with, **III**:222, **V**:83, 97n390
in parallel prayers of the anaphora and of Great Hagiasmos, **II**:109
particles excised and elevated in honor of, **II**:87, 88
readings take precedence over those of the day, **IV**:81
Taxiarchs, commemoration of, **IV**:250
troparia for, **III**:241
archbishops. *See* hierarchs
Archieratikon (1820, Constantinople), **IV**:294
Archieratikon (1961, Apostolikē Diakonia), **II**:270
Archieratikon (1971, Apostolikē Diakonia)
commemoration during great entrance, **II**:369
no rubric for a hierarch presiding outside the bēma, **II**:270
prayers for blessing of incense, **II**:160
syntax of second prayer for the faithful in Liturgy of Chrysostomos, **II**:373
text of dismissal of first three days of Great Week, **II**:210
"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" not in Liturgy of Saint Basileios the Great, **IV**:294
Archieratikon (1977, Apostolikē Diakonia), **IV**:294
Archieratikon (1987, Apostolikē Diakonia), **IV**:291, 294
archimandrites
attitude of superiority over married clergy, in some places, **II**:367n1180
hierarchical privileges of, **II**:243, 370
whether they alone commemorate during the great entrance, during a concelebration, **II**:367, 370–71
whether they may wear only the epitrachēlion, **I**:253–54
Arethas (saint), **IV**:81
Arianism, **IV**:221, 223
"Arise, O God...," **I**:233, **III**:104, **IV**:103, 165, 167–68, **V**:382
"Arising from the tomb..." troparion, **I**:37–41, **II**:313, **V**:339, 342
Aristēnos, Alexios, **III**:109
Aristotle University of Thessaloniki, **I**:xliv–xlv, liii
armed forces, petitions for, **V**:368–70
Armenian Church
celebrates Nativity and Theophany together on January 6, **II**:203
excluded from Orthodox communion, **I**:17

Armenian Liturgy
blessing after communion, **II**:382, 386
censing before the Gospel, **II**:354
chanting of Psalm 23 during preparation of the gifts, **II**:229, **V**:198, 199
commemoration of saints, in ancient manuscripts, **III**:316
curtain of the ciborium drawn during celebrant's communion, **I**:103
gospel readings for Great Friday, **V**:151
"Hearken, O Lord Jesus Christ...," **IV**:220
kiss of peace, **III**:86–88
petitions exist only once, **II**:333
Phountoulēs's study of, **I**:xlviii
Symbol of Faith, position of, **IV**:308
thanksgiving prayers after communion, **III**:23
Arsenios (saint), **IV**:113
Arsenios Autōreianos (patriarch of Constantinople, r. 1255–1260), **II**:31
Artemios (saint), **IV**:112
Artoklasia (blessing of the loaves)
"Blessed be the name of the Lord..." not inverted during, **V**:58
blessing during "Save, O God, your people..." and, **II**:153
cakes of Saint Phanourios, prayer of Artoklasia used for blessing of, **I**:246, 248–49
commemoration of a person celebrating a name day, during great entrance, **I**:26–28, **III**:227, 233
commemoration of saints, **I**:12, **II**:57, **V**:392n1445
commemoration of the living and the dead, **II**:367, **III**:227, 229, 233
corrected text of two prayers of, **II**:318–19
cutting loaves prior to blessing, **I**:35–37
fasting not necessary before partaking of, **II**:314, 316
local customs regarding, **I**:35–37
modifications of, after transfer from monastic to parish practice, **I**:36
"O Virgin Theotokos..." chanted in, **V**:154–56
original purpose at end of Vespers of all-night vigils, **I**:36, **II**:314–16, 377n1203
reference to partaking of oil, **II**:45
rubrics presuppose offering of five loaves, **I**:36–37
for saints whose feast days fall during Great Lent, **III**:107, 110–11
sanctifying grace of bread of, **IV**:229
as separate rite from Divine Liturgy, **I**:26–28, 36
taxis of, **V**:154–56

Artoklasia (blessing of the loaves) (*continued*)
time of celebration of, **I**:26–27, 36, **II**:314, 316–17, **III**:111
artophorion
Holy Bread inverted when placed in, **III**:50
transfer to prothesis, in the Presanctified, **II**:231, 233
use of Holy Bread reserved in, **I**:9, 80–81, 271–73, **IV**:179
"As life-bearing," in preparatory part of Divine Liturgy, **I**:43
"As many of you that have been baptized into Christ..."
circling baptismal font during, **I**:86–88, **III**:192–93, **IV**:72–75
concluded with "Alleluia," **V**:44
entering the bēma during, in service of baptism, **III**:191–93, 266
exclamation prior to, in service of baptism, **III**:185–90
in historical development of baptismal hymnography, **III**:132, 133, 135, **IV**:72–75
replaces trisagion on certain feasts of the Lord, **I**:264, **II**:404–6, **III**:19, 20, 27, 279, 281, **IV**:72
in taxis of service of baptism, **I**:175, **II**:122–23, **III**:39, 165, 167–68
what is read by priest during chanting of, **I**:295–97, **II**:404–6
Ascension (event)
dialogue of Holy Spirit with angels at, **I**:176
symbolized by transfer of Precious Gifts to prothesis after communion, **II**:384–90, **IV**:143
Ascension, feast of
apolytikia for, **II**:1
canons for, **V**:7, 362
difficult for working people to attend morning Liturgy, **V**:283
dismissal for, **V**:163, 261
Gospel of Nikodēmos's influence on hymns of, **I**:177
gospel readings for, **IV**:94–95, 130
heirmos of ninth ode for, **V**:164
katabasies of Pentecost chanted for, **IV**:260–65
prayer behind the ambōn for, **II**:68
prayer during Cherubic hymn for, **I**:298
procession with icons on eve of, **II**:379
"You ascended in glory..." chanted on, **IV**:140
Asklanidēs (Aslanidēs?), L., **II**:196, 302
"asmatic" parish services
abandonment of, **I**:135, **III**:272
adapted to laypeople's needs, **III**:273

canons, introduction of, **IV**:333–34, 337
chanting of antiphons in, **III**:43, 45, **IV**:41–45, 260–61, **V**:29, 35
combined with monastic Vespers in the modern Presanctified, **III**:111–15, **IV**:174–78
double "Alleluia" found in, **IV**:210–11
entrance "without lamps and censer," **IV**:311
Matins of, **I**:167, 187, **II**:163, 185, 186, 221, 313, **III**:171, **IV**:151, 210, **V**:310, 342
Pannychis, service of the, **I**:134n444, **II**:190, 339–40, **IV**:175, 333, **V**:127, 279, 339
as parallel to monastic services, **I**:134–35
perissē, **IV**:260–61
petitions at end of, **II**:333
Presanctified had no kathisma of the Psalter, **V**:414
repetition of words or phrases, **V**:382
Trithektē, service of the, **II**:27, 339, **III**:103, 106, 112, **IV**:56, 175, 210–11, 311, **V**:44, 279, 351, 418–20
Typikon, "asmatic" or "secular," **I**:135
Vespers, Pannychis, Matins, and Trithektē survived only in manuscripts, **I**:134
Vespers of, **I**:164, **II**:185, **III**:1–6, **IV**:174–78, 210, **V**:276, 310, 338n1247
Asterios the Sophist, **III**:160
asteriskos, **II**:87, 266, **IV**:304, **V**:166–67
Athanasios of Athos (saint), **I**:12, **II**:7, **IV**:140n449 (repeated: **V**:21n103)
Athanasios the Great (saint)
on "Alleluia," **V**:31–32
categorized as "hierarch" and "teacher" in lists of saints, **I**:12
on ceaseless praise of God, **V**:138
celebration of recovery of relics of (May 2), **II**:60
commentaries on psalms, **II**:323, **III**:134, 308, 313, **V**:373–74, 376
on consecration of the precious gifts, **V**:197
depicted in apse of the bēma, **V**:193
on difficult passages of the Old Testament, **V**:24, 25
on resurrectional character of Sunday, **IV**:43
synaxis in honor of (January 18), **II**:60
use of "ἀνεξάρτητος," **V**:331
Athanasios of Ivērōn (hieromonk), **II**:147n442
Athanasios Parios (saint), **I**:218n721 (repeated: **II**:41n131, **V**:68n292)

Athanasiou, P., **I**:230n780, **II**:172
Athēnagoras (Kavvadas) (1909–1962; bishop of Boston, r. 1938–1962), **IV**:61–62
Athenogenēs (martyr), **II**:234
Athens, Theological School of University of, **I**:xxxix–xl, xli
attendance requirements for Divine Liturgy, **I**:276–77
Augustine of Hippo (saint), **IV**:307, **V**:225
automelon/automela, **III**:241, **V**:7, 177, 363, 385

Balfour, David, **V**:71
Balsamōn, Theodōros, **I**:296n995, **II**:27n78, **III**:108, **V**:289–90, 337n1244
baptism. *See also* unbaptized children
HISTORICAL DEVELOPMENT OF
addition of enarxis and dismissal not supported by history, **I**:187
ancient practice of group baptisms during great feasts, **I**:142, 169–70, **II**:152, 280–82, **V**:247
anointing of entire body with oil of exorcism, **III**:152–56, **IV**:70–71
baptisteries used for adult baptisms, **II**:282, **III**:148, 151, 190, 191–92, 195–96, 282, **IV**:73
crosswise girding of newly illumined, **III**:135–40
garments for, **III**:142–43, **IV**:67–68, 72
hymnography of, **III**:132–41, **IV**:72–75
modern service combines many ancient prebaptismal rites, **I**:173–75, **II**:121–22, 123, 275–76, **III**:39–40
originally connected with Divine Liturgy, **III**:163–68, 185, 191–92, 211, **IV**:72–75
prevalence of infant over adult baptism, **I**:142, 173, **II**:121, 280–82, 334, **III**:39–40, 138, 141–42, 167, **V**:349
procession of newly illumined, **IV**:72–75
washing on eighth day, service of, **IV**:67–70
LOCAL CUSTOMS AND SUPERSTITIONS
burning of old clothes of the catechumen, **III**:278–81
lit candle given while saying "Let your light so shine before men...," **I**:87
milk and honey offered at, **I**:133
naming of child and, **I**:32–33, 149–53
not baptizing a child whose mother is newly pregnant, **II**:71
not baptizing children of different genders in the same water, **II**:151–52
not baptizing infants prior to funeral of a deceased family member, **II**:71

PRAYERS AND HYMNS OF
"Alleluia" and allēlouarion, **IV**:101, 105
apolytikia taken from various feasts, **III**:129–41
changing words of service to feminine forms, for baptism of a female baby, **III**:233–36, **IV**:170–71
"Let us pray to the Lord—For you, our God, are holy...," **III**:185–90, **IV**:271
troparia used for, **III**:131–32 (*See also* "As many of you that have been baptized into Christ...")
"You have formed creation out of four elements," in the prayer "Great are you, O Lord...," **II**:319–20
RELATION TO OTHER LITURGICAL RITES
baptism of baby prior to or during fortieth day service, **III**:246–59
baptismal status and partaking of communion, **I**:17
first communions of the newly illumined, **I**:133, 175–76, **III**:39, 163–71
fortieth day service, for baptized vs. unbaptized baby, **I**:168–69, 181–83
imitated by service of monastic tonsure, **III**:187
integral connection with communion, **III**:39, 163–71
integral connection with Divine Liturgy, **III**:163–71, 185, 188, 281
in non-Orthodox communions, **I**:147
parallels with Great Hagiasmos, **II**:16, 44–45, 110–12, 114, **III**:285
parallels with service of unction, **III**:28
parallels with Small Hagiasmos, **II**:39, 40, 41, 114
reservation of the Eucharist for communion at, **II**:106
sanctified water for baptisms on Theophany, **I**:279–80
SERVICE OF
audible and inaudible prayers in, **V**:207, 210, 214–15, 217
catechesis, service of, **II**:121–22, 274–76, **III**:40, 148, **IV**:243
censing before enarxis of, **II**:181, **III**:131–32
chanter's role in, **III**:129, 140–41
chrismation, **I**:174, 175, **II**:10, **III**:138, 141
dismissal, **I**:75–76, 240, **II**:10
dressing/clothing of the newly illumined, **II**:10, 122–23, 132, 134–35, **III**:38–39, 134–41
giving of lighted candle, **I**:87, **III**:39
gospel readings, **III**:140, **V**:388
midwife's role, **II**:132–35, 207

baptism—SERVICE OF (*continued*)
movement from baptismal font to bēma at the "Dynamis," **III**:191–93, **IV**:74–75
myron, anointing with, **III**:39, 135, **IV**:67–69, 73
myron, prayer of, **III**:166
oil of exorcism, anointing with, **II**:134, 205–8, **III**:148, 150, 151, **IV**:70–71
oil of exorcism, prayer for blessing of, **II**:44–45, **III**:159, 161
prayer for making of catechumens, **I**:184–86, **II**:121, 326, **III**:40, **V**:332
prayer of exorcism, **II**:275–76, 327, **V**:332
presentation of the cross, **III**:135–41
processing three times around the font, **I**:86–88, **III**:192–93, **V**:334
sponsor's role, **II**:134–35, 205, 207–8, 274–75, **III**:152, 163, **IV**:70–71, 74
Symbol of Faith, **II**:274–76, **IV**:243
taxis of, **I**:173–76
tonsure, prayers of, **II**:9–11, 123, **III**:38–39, 138
triple immersion and emersion, **I**:173, **II**:283, **III**:39, 196, **IV**:242
troparia for, **II**:325–27
washing, prayers of, **II**:9, 10, 123, **III**:138, 140, **IV**:66–70
water, prayer for sanctification of, **II**:44–45, 109–12, 114, 311–12
THEOLOGY OF
oil of exorcism, symbolism of, **II**:205–7, **III**:152–63
plunging of cross during Hagiasmos and, **II**:113–15
spiritual kinship created by, **II**:151–52
symbolism of nakedness during, **III**:147–52, 279
symbolism of white garment, **II**:143–45, **III**:147–48, 279
TIME AND MANNER OF CELEBRATING
dressing/undressing of the child, challenges related to, **I**:174–75
expediting of, only if baby's life is in danger, **I**:182
Gospel books, use of two, **III**:265–66
must take place in a timely manner, **II**:24–25
need for appropriate method of immersion, for adult baptisms, **II**:282–83, **III**:196–97, 281–82
pastoral challenges of modern baptisms in large cities, **II**:281–83
in the sea, **III**:195–97
staurion/stauria, use of, **III**:135–37, **IV**:68
taxis of adult baptism, **III**:38–40
vestments and liturgical coverings used for, **I**:55, 56, 253–54, **III**:146

water cannot be reserved from a previous baptism, **II**:311–12
what to wear prior to dressing with the white garment, **III**:147–52
white garments for, **III**:141–52
baptismal font
moving from font to sanctuary, at "As many of you that have been baptized into Christ…," **III**:191–93, 266, **IV**:74–75
need for better solution for adult baptisms, **II**:282–83, **III**:196
only priest may touch, in some manuscripts, **II**:135, 207
processing around three times, **I**:86–88, **III**:192–93, **V**:334
in service of Great Hagiasmos, **I**:72, 279, **II**:311
as "spiritual mother," **III**:193, **IV**:75
whether two siblings of a different gender can be baptized in the same font, **II**:151–52
baptisteries, **II**:282, **III**:148, 151, 190, 191–92, 195–96, 282, **IV**:71, 73, **V**:217, 247, 252
Barbara (saint), **I**:11
barcodes, **V**:3n9
Barnabas (saint), **IV**:187
barracks, **IV**:235
Bartholomaios Koutloumousianos, **I**:xxiv–xxv, 31, 87
Basileios the Great (saint). *See also* Liturgy of Saint Basileios the Great
authorship of Liturgy of Saint Basileios the Great, **IV**:299
categorized as "hierarch" and "teacher" in lists of saints, **I**:12
on chanting of ode of Isaiah, **V**:23
commemorated in dismissal of Liturgy of Basileios the Great, **II**:244
commemoration of (January 1), **I**:237, **II**:66–67, 328, **IV**:114
on creation from the four elements, **II**:319–20
depicted in apse of the bēma, **V**:193
megalynarion of, **II**:328
"O Gladsome Light" quoted by, **II**:236–**V**:237, **V**:263–66
on oil of exorcism, **II**:205
orations on fasting, **II**:30
on poetic aspect of hymnography, **V**:59
prayers attributed to, **I**:107, **IV**:276, 280, 319, **V**:270
"prologue" of Theophany spuriously attributed to, **III**:284
on reception of communion, **I**:xxxi, 17, **IV**:8–9, 209
on reception of the evening light, **II**:236–37, **V**:263
on reverent celebration of the Liturgy, **I**:xxxiii, **IV**:61
on upright posture during worship, **V**:235–36

Basileios of Phyteia, **I**:115n385
Basileios of Seleucia, **III**:144
baths, sacred, **III**:237–38, **V**:319, 321–22
Beatitudes
  censing during, in the Presanctified, **I**:43, 161
  chanting with the typika at Sunday Liturgy, monastic practice later extended to parishes, **I**:39, **II**:254, **III**:16, 45, 70, 71, **IV**:37–49, 54, **V**:175–76
  in funeral services, **II**:194, **IV**:172, 251–54
  as gospel reading for commemorations of "blessed ones," **IV**:203
  Grēgorios of Nyssa's sermons on, **IV**:193
  inversion of ephymnion of, in old "asmatic" practice, **V**:58
  in taxis of monastic typika, **V**:398
  troparia of, **IV**:46–48, 145
beautiful gate
  baptism, should not be used for, **III**:194
  blessing of, during great entrance, **II**:48
  blessing of, during small entrance, **V**:419–20
  celebration of Great Hagiasmos in front of, **III**:190–91
  censing from, during epistle reading, **II**:353
  curtain of, opening and closing of, **I**:99–104, **II**:157, 307–8, **III**:223–26, **V**:50–54
  deacons stand before, **II**:250
  fortieth day blessing, should not be used for, **V**:60–62
  gospel read from, **V**:133, 147
  kneeling prayers for Pentecost said from, **III**:83
  last appearance of Precious Gifts at, after communion, **II**:389
  location in relation to ambōn, in ancient temples, **V**:293
  and location of service of betrothal and marriage within the temple, **II**:124–26, **III**:213, **V**:335
  originally closed between great entrance and communion of the people, **II**:156–57, 307–8
  panels on side doors of, **V**:50–54
  reception of Gospel book at, **II**:342
  saying of petitions while facing, **II**:264
  times for opening of, **V**:60–62
  whether commemoration during great entrance takes place from, **II**:367, 369–70
  whether it is open or closed during Vespers, **III**:223–26

whether preparatory elements for gospel readings are said from, **III**:45–46
Beheading of John the Forerunner, feast of, **II**:61, 203, **V**:54–56, 144
"Behold, the bridegroom comes..." (troparion), **V**:13–16, 153
"Behold, the darkness and the dawn..." (troparion), **II**:5, **III**:280
Bekatōros, Geōrgios, **I**:257, 258, **IV**:106, 120, 131, 187, **V**:147
bēla. *See* beautiful gate
Belgrade, Theological School of University of, **I**:li, liv
bells
dedication of, in the West, **II**:45
liturgical use of, **I**:59–61
belt (staurion/stauria), **III**:135–37
bēma/bēmata. *See also* beautiful gate
Apostolos does not belong in, **II**:173
and blessing during small entrance, **V**:419–22
bringing of child into, at fortieth day service, **I**:168–69, 183, **III**:194, 246–59, **V**:60–62
of cemetery temples, priests buried behind, **II**:21
censing of, after dismissal of proskomidē, **I**:43
deacon girds himself with the orarion within, **III**:75
diptychs of the living said within, **III**:317
doors of, opening and closing of, **III**:46, 223–26
entrance of hierarch into, during hierarchical Liturgy, **II**:261
hierarch saints depicted in, **V**:193
and historical development of great entrance, **II**:48, 49
icon of the Crucified Christ remains in, during period of Pascha, **I**:63
icons of Michaël and Gabriël on side doors of, **V**:50–54
inaudible prayers said inside, **V**:210, 212–13
kneeling prayers for Pentecost said within, **III**:83–84
many newer parish temples lack bēma doors, **III**:225
movement from baptismal font to, during baptism, **III**:191–93, **IV**:74–75
normally entered through the south door, **V**:51, 60
north and south gates of, **III**:194
prayer behind the ambōn not said facing, **V**:292–93, 296
represents heaven, **II**:231
and role of sexton, **II**:120
size of, to accommodate thrones, **III**:208, 210
when hierarch attends Liturgy privately within the bēma, **IV**:92–93

bēma/bēmata (*continued*)
when hierarch presides outside the bēma, **I**:227, 228, **II**:266–74, **III**:6–7, 198, **V**:63
whether Vespers is performed inside or outside, **III**:223–26
women permitted to enter, in ancient Church, **III**:251–53
Benedict XIV (pope), **II**:92, **V**:69
benedictions. *See* blessings
best man (koumparos/paranymphos)
common cup given to, **I**:50–51, 270–71
exchanges rings, **IV**:245
Gospel book kissed by, **IV**:242
loukoumi offered to, after common cup, **I**:132
Betancourt, Roland, **I**:115n385
betrothal, service of. *See also* marriage, service of
apolytikion of Saint Kōnstantinos at, **I**:203–5
celebrated separately from marriage in ancient times, **I**:242–43
as concelebration by two or more priests, **V**:402, 404
consecutive performance of services of betrothal and marriage, **I**:242–43, **II**:331, **III**:257
dissolution of betrothal and, **I**:242–43
distinction from service of marriage, **I**:242–43, **II**:331
ektenēs and dismissal of, **I**:162–63, **II**:331
"entrances and departures," meaning of, **II**:289 (repeated: **V**:336n1243), **V**:419
entwining small right fingers and joining of hands at, **I**:44–46
litany of peace, two almost identical petitions in, **II**:287–90
"O God eternal..." as main consecratory prayer of, **V**:404
originally associated with Divine Liturgy, **II**:124–26
prayer of betrothal, **II**:331, **V**:77
if priest is present during family celebration, exchange of rings cannot take form of benediction, **I**:69, 243, 294–95
priests punished if betrothal is celebrated separately from marriage, **I**:69, 243, 294–95
rings, blessing and exchange of, **I**:68–69, 294–95, **V**:402
triple repetition of "The servant of God is betrothed...," **IV**:242–49
whether it occurs at the holy table or a small portable table, **II**:124–26
zōnē requested at, **I**:122–25
birthdays
celebrations forbidden during Lent by Council of Laodicea, **IV**:345

days of martyrs' deaths called, **III**:107–9
bishops. *See* hierarchical Liturgy; hierarchs
Blachernai, temple of the (Constantinople), **V**:318–19
Blasios (saint), **I**:11
"Bless, Master...," **IV**:301–4
"Bless, Master, the holy bread," **III**:60–64
"Bless, Master, the holy entrance," **V**:418–19
"Bless, Master, the upper throne," **III**:203–9
"Blessed are you upon the throne of the glory...," **III**:203–5, 207, 209
"Blessed be the name of the Lord...," **V**:56–60
"Blessed is he who comes in the name of the Lord," **III**:203–5, 207, 209
"Blessed is our God..."
at the beginning of daily services, **IV**:1–4, 175–78, 349–50
originally unconnected to "Always, now and ever...," **II**:380–90
said inaudibly, **II**:380–90
Thanksgiving after Holy Communion does not include, **IV**:279
"Blessed is the kingdom..."
elevation of Gospel book during, **I**:xxvi, **II**:340–41, **III**:280
during enarxis of marriage service, **I**:284–85, **IV**:241–42
exclamation of, **I**:41
in the Presanctified, **IV**:174–78, **V**:413
whether "O Heavenly King..." is said before, **II**:250–53
which priest should say, in a concelebration, **V**:305
"blessed martyrs" (monastic martyrs)
category of saint, **I**:11
readings for commemorations of, **IV**:204
"blessed ones"
apolytikia for, **V**:17
category of saint, **I**:12
readings for commemorations of, **IV**:198, 203
blessing of the loaves. *See* Artoklasia
blessings. *See also* Great Hagiasmos; Small Hagiasmos
aēr not used for, **II**:156–58
of antidōron, **I**:221–26, 282–83, **III**:7–9
apostolic blessing, of Divine Liturgy, **II**:156–58
assignment of, in a concelebration, **V**:304–6
of cakes of Saint Phanourios, **I**:245–49
during consecration of the gifts, **III**:64–69
with cross, as hierarchical privilege, **I**:85–86, **II**:108, 154, 158

blessings (*continued*)
distinct from diaconal exhortations, **III**:292–93
distinct from prayers or entreaties, **II**:101, 153, **III**:292–94
with the hand or both hands, **I**:85–86, 226, 282, **II**:108, 112–13, 217, 220
from heretics, sacred canons prohibit, **I**:93
by hodja (Islamic teacher/scholar), prohibition of, **I**:93
of homes and properties with sanctified water, **I**:76, **II**:19, 44, 171
of incense, prayers for, **II**:159–62, 355
of oil of exorcism, prayers for, **II**:44–45, **III**:159, 161
prayer behind the ambōn was originally a dismissal accompanied by a blessing, **II**:154, 217–20, 244
of reader, after epistle readings, **II**:359–63
of rings of betrothal, **I**:68–69, 294–95
sanctification of mysteries occurs through the prayer and blessing of the priest, **II**:112–13, **III**:293, **V**:92
during "Save, O God, your people..." after communion, **II**:382, **III**:90–94
of small entrance, **II**:47, **V**:305, 417–23
during "The Light of Christ illumines all...," **II**:234–40
of throne, during the small entrance, **III**:203–10, **V**:305, 419
of vestments at beginning of Liturgy, **II**:272, **V**:355–58
while making sign of the cross with the Gospel book at enarxis of marriage service, **I**:284–85
Blood of Christ. *See* communion; wine, eucharistic
Body of Christ. *See* communion; Holy Bread
Bohemund, prince of Taranto and Antioch, **I**:166n526 (repeated: **IV**:135n428)
Bollandist library, Brussels, **I**:xliii
Botte, Bernard (1893–1980), **I**:xliii
Boultsos, Chrysostomos (1927–1986, metropolitan of New Smyrna, r. 1974–1986), **I**:xxxix
bread. *See* antidōron; Artoklasia; Holy Bread; Panagia (bread)
Bridegroom, services of the
exit of icon on evening of Palm Sunday, **V**:13–16
Great Monday service, **I**:138
brides and bridegrooms. *See* betrothal, service of; marriage, service of
Brother of God. *See* Iakōvos (James) (apostle, Brother of God)
Broumalia, **V**:289

burials. *See also* decomposition; funeral services; memorial services; Trisagion (service for the dead)
within 24 hours of death, **I**:21n79, 283n974
accompaniment of deceased by parish priest to graveyard, **I**:21–23
casting soil, water, oil, or wine into the grave, **II**:198–202
chanting of trisagion or "I grieve and I lament..." during transfer of remains to the grave, **II**:304–7
exhumations, **I**:118, 194n640, 201–3
funerals late in the day and, **V**:285
of priests and their wives, **II**:21–22
of those who have not attended church in many years, **I**:276–77
Trisagion with Hagiasmos celebrated after return from cemetery, **II**:197, **IV**:233–34
of unbaptized children, **I**:108–10
"burning of Judas," **III**:280
burning of old clothes of the catechumen, **III**:278–81

cakes of Saint Phanourios, prayer for offering of, **I**:245–49
calendar. *See* Gregorian Calendar (New Calendar); Julian Calendar (Old Calendar)
Calendar-Typikon of the Church of Greece
based on Typika of Kōnstantinos and of Violakēs, **III**:274
canons of the Paraklētikē omitted for Sundays of the Triōdion, **V**:140
differences from Slavic practice, **V**:101
dismissal for Annunciation, **I**:254–59
dismissal for first three days of Great Week, **II**:209–10
eisodikon for Exaltation of the Precious Cross, **V**:160
eisodikon for Transfiguration, **III**:69
errors prior to circulation of, **IV**:118
gospel reading for Exaltation of the Precious Cross, **V**:10
gospel reading not included for Matins of Saturday of Lazarus, **V**:129
ignores differences between parish and monastic practice, **V**:95
introduced verses from the typika into the antiphons, **IV**:46
katabasies for Exaltation of the Precious Cross, **V**:328
on "kings" as meaning "in general the rulers," **IV**:66
on new year services, **I**:237–38
prayer behind the ambōn, for January 1, **II**:64
on "prologue" of Theophany, **III**:289
purpose of, **I**:38–39

Calendar-Typikon of the Church of Greece (*continued*)
readings for Fifteenth Sunday of Luke, **IV**:105–11
repetition of New Testament pericopes, **IV**:78–81, 199
on Resurrection service, **I**:171, 188
on times of daily services, **III**:271
on the troparia "Arising from the tomb..." or "Today salvation...," at end of Matins, **I**:37–40
on Wednesday of Cheesefare Week, **II**:29
Calivas, Alkiviadis (Alikiviadēs Kalyvopoulos), **V**:279
camps, celebrating the Liturgy with only an epitrachēlion in, **IV**:235
candles
blessing with, during Liturgy of the Presanctified, **II**:234–40
giving of, during baptism, **III**:39
held by sexton during entrances, **II**:120
held during Great Hagiasmos, in *Codex Sinai 1096*, **IV**:232
lighting of, during troparion of Kassianē, **II**:366–67
lighting of, on vigil of Pascha, **I**:88, **II**:2–4, 238n742, 279–80
not lit until ninth ode of Matins, in monasteries, **II**:238n742, **III**:172n639
purchasing and lighting of, during gospel reading, **I**:125–27
symbolize light of Christ, **I**:126
veneration of Gospel book with, **II**:176–77
canonarch, **III**:60n212, 224n813, **IV**:165, 257n991, 334, 336
canons (ecclesiastical legislation). *See Canons of Hippolytus*; Dionysios of Alexandria, canons of; Holy Apostles, canons of; Iōannēs the Faster, canons of; Iōannēs of Kitros, canons of; Nikēphoros of Constantinople, canons of; Petros of Alexandria, canons of; Timotheos of Alexandria, canons of
canons (liturgical). *See also* odes (liturgical)
acrostics, **II**:12, **III**:240, **IV**:22, 272–74, 279, **V**:44n195, 323–24
of the Akathist, **IV**:84, 267, **V**:362, 365
of Annunciation, **V**:362
appropriate place for honoring of saints, **V**:393
of Ascension, **V**:7, 362
censing during, **IV**:212–18
chanted "without a verse," meaning of, **IV**:329–35, **V**:358–62
of Compline, **III**:177, 272, **IV**:84, 344–45, **V**:360
of the Cross, **IV**:4–6, **V**:7, 139–41, 323–28
on days when the stichologia of the odes is "absent," **II**:278, 301, **IV**:159,

331, 332, V:111, 112, 359
evangelists have only one, except for John, II:99
of Exaltation of the Precious Cross, II:348, V:7, 323–28
excessive number of, in "corrected" Mēnaion for April, V:396
of forefeast of Nativity, II:12, V:6, 7, 247, 248
of forefeast of Saint Dēmētrios, IV:206
of forefeast of Theophany, V:247, 248
of the fourth week of Lent, omissions in the Triōdion, IV:4–6
of Friday of the Fourth Week of Great Lent, IV:4–6
of funerals and memorial services, I:288, II:187, 190, 193–95, 300–304, IV:172, 211, 253, V:360
grave tone, avoidance of, V:7
Great Canon, III:14–18, IV:6, 84, 335, V:323, 365, 412–17
of Great Friday, IV:332, V:7
of Great Saturday, I:170, II:279, IV:306, V:7, 113
of Great Thursday, V:7, 343
of Great Week, II:12, IV:267, V:7, 247
of holy communion, II:290–91, IV:84
of the Indiction, I:235
of individual saints, II:200, 254, III:16, IV:47, 48, 272–74, 306, V:392, 396
of the kollyba, IV:344
of Meeting of Christ, V:7, 362
of Mid-Pentecost, V:362
monastic taxis of, IV:254–60
of Nativity, V:364
of the Oktōēchos, V:139–41
of Palm Sunday, V:7
of the Paraklēsis, V:343, 360, 362, 364–65
of the Paraklētikē, V:139–41
of Pascha, I:211, II:5, 30n94, 300–304, 329, III:58, IV:121n383, 258, 267, 287, 306, V:141, 378, 379n1401
of Pentecost, IV:144, 306, V:7, 80, 84, 364
of processions, IV:84
resurrectional elements of Sunday normally take precedence over feasts of the day, V:181
for Service for Holy Communion, IV:279–80
structure and purpose, IV:83–84, 254–57, 306, 329–35
of Sunday of Veneration of the Cross, V:139–41

canons (liturgical) (*continued*)
synaptes between, **II**:35, **III**:171–73, **IV**:83–84, 151, 214, 266–67, 339, **V**:309–10
of Theophany, **IV**:262, 306, **V**:7, 364
theotokia not included in, on feasts of the Lord, **IV**:306
of the Theotokos, **II**:142, 345–53, **III**:16, 272, **IV**:84, **V**:139
of Transfiguration, **III**:71, **V**:164–65
trinitarian canon of Sunday Midnight Office, **IV**:83–84, **V**:30n136, 134, 360, 362
of the Triōdion, **III**:344
troparia function as stichēra, **III**:171, **IV**:84, 255–56, 329–32, **V**:360
in two taxeis of Matins gospel, **V**:338–43
of unction, **III**:35, **V**:360
usually not fully chanted in parishes, **II**:254, **III**:171, 236, 272, 274, **IV**:254–60, **V**:95, 113, 140–41
of Wednesday of Fourth Week of Lent, **V**:350–52
and when heirmos is or is not chanted, **V**:362–66
and when the gospel is read, **I**:137, 187, **II**:312–14
and when the priest takes kairos, **II**:34–35, **III**:236
Canons of Hippolytus, **I**:133, **III**:195, 252
Capelle, Bernard (1881–1964), **I**:xliii
cassette recordings, **III**:54–56
Cassian. *See* John Cassian (saint)
catechumens. *See also* baptism, historical development of; petitions for the catechumens
adult catechumenate in ancient Church, **I**:142, 169–70, 173, 175, **II**:121–23, 152, 275–76, 280–82, 334, **III**:254, **V**:348–49
adult catechumens in modern Greece, **V**:241–42, 350
burning of old clothes of, **III**:278–81
dismissal of, during Divine Liturgy, **I**:260, **II**:333, 334, **V**:213
entrance of, at beginning of baptismal service, **III**:131
fasting prior to baptism and, **II**:203–4
meaning of blessing during "The Light of Christ illumines all …," **II**:234–36
oil of, **II**:44–45
origin of prayer for eighth day after birth and, **I**:32–33
prayer for, added from Wednesday of the mid-Lent week (τῆς Μεσονηστίμου ἑβδομάδος), **I**:142

prayer for making of, I:149–53, 184–86, II:121, 326, III:40, V:332
rank of "phōtizomenoi," I:71, II:234–35, 333, III:154, 155, 158, V:349
sealing of, II:121–22
unbaptized children of Christian parents regarded as, I:108–9, 143, 295, II:24, III:250, 255, 258
categories of saints
in anaphora of Saint Iōannēs Chrysostomos, I:10
division of, in the proskomidē, I:10
proper way to address during dismissal, I:13
various orders of, I:10–14
Catholic Epistles, IV:76, V:234, 244–45, 313
Catholic University of Louvain, I:xliii
Catholicism. *See* Roman Catholicism; West, churches of the
caviar, I:292–94
cemeteries. *See also* burials
regarded as sacred ground, I:108n362 (repeated II:21n59)
temples of, II:21, III:56n199, IV:13, 170
censing. *See* incense and censing
chalice. *See also* wine, eucharistic
blessed after the bread, II:376–78, V:118
blessing of, during prayer of the prothesis, V:87, 91, 92
blessing should not be given with, III:93–94
cleanliness of, I:48
hand used to hold, during great entrance and prothesis, I:285–86, V:117–19
held by presider during concelebrations, II:371
is not elevated together with the Holy Bread, II:246–47
manner of holding, during blessing after communion, III:90–94
in manuscript reconstruction of marriage celebrated with the Presanctified, III:213
particles introduced into, after communion, I:208–12, IV:238n909, V:119–21, 124, 377–81
reception of, during great entrance, II:369
resurrectional troparia said while filling chalice with Holy Bread and particles, I:208–12
sponge kept in, I:48–49
triple communion of priest from chalice, I:216–19, II:245
union of, V:87, 92, 124
zeon added to, I:81

chanters
abridgement of lamentations upon the grave should not be left to the judgment of, **V**:117
Apostolos read by, **II**:176
canonarch, role of, **III**:60n212, 224n813, **IV**:165, 257n991, 334, 336
could perform Paschal hymns apart from Paschal liturgies, **II**:5
Divine Liturgy celebrated in absence of, **II**:119–20, **III**:54–56, 236–37
kratēma, use of, **V**:196
lead the recitation of the Symbol of Faith, **I**:212–13, **III**:7n26
as lower clergy, **I**:229
monopolization of chanting by, **IV**:46
necessity and sacred function of, **I**:95–99, **II**:174, **III**:55
need for training of, **III**:55–56, 95
recordings cannot be substituted for, **III**:54–56
as representatives of the people, **I**:96, 229
role in service of baptism, **III**:129, 140–41
sometimes viewed as leading the service, **III**:7n26
in Vespers, should say "Now let your servant depart..." and "It is good to acknowledge the Lord...," **III**:197–99
vesture, **I**:153
chanting
alternate chanting of katabasies by two choirs, **IV**:260–61, 265–67
changing language of troparia to the female gender, in a funeral for a woman, **IV**:170–72
and consequences of saying prayers inaudibly, **V**:217–18, 220
"exclamatory chanting" prolongs the service, **I**:41n127, 328, **II**:359
isolation of people from, **IV**:46, **V**:95
memorization should not be required for, **IV**:5
must not be replaced by recordings or instrumental music, **III**:54–56
need for simpler and clearer style, **I**:xxxiii, **II**:242, 260, **III**:99–101, 201, **IV**:59–60, **V**:98
omission of ektenēs up until the second prayer of the faithful, excessive chanting during time of, **V**:311
"oriental" style of, **II**:260, **III**:99, 201, **IV**:60
poetic aspect of, **V**:58–60
purpose is to serve divine worship, **I**:xxxiii, **III**:95–96
tendency to cover with every silence in the Liturgy with, **I**:208–12, **II**:327–28

chapels
of cemeteries, **III**:56n199
censing of, during Matins, **IV**:214
countryside chapels not always secure, **I**:158
coverings of holy tables of, **I**:145
funeral services in, **IV**:170
location of monastic services and, **II**:20, 33
locations of within temples, **I**:145n465
marriages in, **II**:330n1041
private Liturgies in, **I**:29n97 (repeated: **II**:120n353, **III**:232n831)
that lack a narthēx, **III**:9n35
Charalampos (saint), **I**:11, **III**:110, **IV**:7, **V**:107
Chariton (saint), **I**:12
Cheesefare Week
Friday of, ninth ode omitted from Triōdion, **IV**:6
readings for, **IV**:97, 127, 322–25
relation to Great Lent, **II**:28, 30
Sunday of, asking mutual forgiveness on, **III**:53n194
Sunday of, festal theme of, **IV**:87–88
Sunday of, gospel and epistle readings for, **IV**:322–25
Sunday of, prayer behind the ambōn for, **II**:68
Sunday of, prokeimena and allēlouaria for, **IV**:322–26
Sunday of, reserving lambs for the Presanctifieds of the week, **IV**:10–11
Wednesday and Friday of, Divine Liturgy not performed on, **II**:25–32, **V**:250
Wednesday and Friday of, Presanctified celebrated on, **II**:28–31, 240, **III**:115, **IV**:11
cheroubikon. *See* Cherubic hymn
Cherubic hymn. *See also* prayer of the Cherubic hymn
in absence of a chanter, **II**:120
"Alleluia" as ephymnion for, **V**:45
alternate hymns for, **I**:296, **II**:145, 255, 405, **III**:266–71
censing during, in general, **IV**:59, 303
censing during, whether it must be done at "Trinity," **III**:294–97
chanted on the Holy Mountain, **IV**:59–60
coordination of chanting with priest's actions, **III**:294–97
dialogical recitation of, by priest and deacon, **V**:168, 196
difficult to trace precise origin of, **V**:353
disrupted when priests chant too loudly, **II**:242

Cherubic hymn (*continued*)
full text of, **III**:294n1062, **V**:195n689
"Having beheld the Resurrection of Christ…," said during, **I**:207–8, 211, 297–99
historical development of, **II**:228, 255, 368, **V**:196–201
musical arrangements of, **III**:294n1032, 296n1036
"O come, let us worship…" said during, **I**:208, 297, 298
posture during, **V**:233
prayers for blessing of incense at, **II**:160
prayers of individual piety inappropriate during, **IV**:181
proskomidē done during, in hierarchical Liturgy, **V**:196, 298–99
proskomidē transferred from its original place before, **III**:231, 319, **IV**:44, 56, **V**:298–99, 358n1318
relation to text of the prayer of the Cherubic hymn, **III**:269–70
if resuming an interrupted Liturgy, **I**:288
simplification of, to shorten time of service, **II**:103
triple recitation of, **I**:296, **III**:295, **V**:199
when to interrupt for entrance to take place, **V**:195–202
whether prayer of the prothesis is said during, **II**:260–62
"πᾶσαν νῦν βιοτικήν" vs. "πᾶσαν τὴν βιοτικήν," **II**:144–47, **V**:265
"ὑποδεξόμενοι" should not be corrected to "ὑποδεξάμενοι," **V**:195, 202, 265
childbed, service/prayers for woman in
dismissal for, **I**:240
read at home in the presence of the mother and others, **I**:152, **III**:243–46
references to midwife and attending women, **II**:132–33
which day to read on, **I**:64–68, **III**:243–46
childbirth. *See also* childbed, service/prayers for woman in; eighth day from birth, service of; fortieth day service
churching of newborn children, **I**:68, 78, 109, 150, **II**:134
first day from birth, service for, **II**:325–26, **III**:249
implication of ritual impurity in prayers related to, **I**:67, 77, 78, **II**:133, **III**:243–44, 249, 256, 259, 260, 263–65
midwife's role in, **II**:132–33
miscarriage, prayer for woman having had, **I**:76–79
sanctified water, use of, **I**:64–67
wheaten loaves baked in honor of the Theotokos, on day after Nativity, **I**:245
woman who dies in childbed, funeral service for, **III**:260–62

children. *See also* baptism; fortieth day service; naming of child; unbaptized children
altar servers, young boys as, **I**:226n767
attendance at Liturgy by school children, **IV**:7, **V**:250
baptism of children in danger of death, **I**:182, **III**:251
chanters, training as, **I**:98, **III**:56
communion of, avoiding disorder during, **II**:104
consumption of common cup during marriage service by, **I**:50, 51
consumption of remainder of the Eucharist by, **I**:51, 116, **II**:56n173, **IV**:239–40
danger of pearls being swallowed by infants, **II**:42–43
dressing of babies during infant baptism, **I**:173–75
fortieth day service, when child has died, **III**:10, 256
funeral services for infants and small children, **II**:186, 192–96, **IV**:101
infant saints, **IV**:192, 195, 273–74
memorial services for infants and small children, **II**:192
respond to diaconal petitions, in Liturgy of the *Apostolic Constitutions*, **II**:364
unction for babies and unbaptized children, **I**:295
vaskania prayer, **I**:108, 109, **II**:24–25
chitōn
for baptisms of adults, **III**:141–52
custom of pilgrims bathing in Jordan River in, **V**:322n1169
hymnography of baptism service and, **II**:134–36, 140–41, 142, **III**:146–47
"old" chitōn prior to baptism, **III**:148, 150
symbolism of, **III**:144–45
worn during Renewal Week, in ancient Church, **III**:166
choir. *See* chanters; chanting
chōneutērion, **I**:50, 51
Chrēstou, Panagiōtēs, **I**:xliv
chrismation
only certain parts of the body are anointed, **III**:146
in service of baptism, **I**:174, 175, **II**:10, **III**:138, 141, **IV**:72
"Christ is risen..."
ancient perissē and, **IV**:260
bells rung during, **I**:61
chanted at Resurrection service, **I**:61, 178–80, 186, 226–28
for funeral services during Paschal period, **II**:300, 302, 306

"Christ is risen..." (*continued*)
improperly introduced into Paschal dismissal, **V**:262
repetition of, **V**:382
said throughout Paschal season, **I**:226–28, 249, **III**:58–60, **IV**:92, 327–28, **V**:63
theme of "trampling on death," **V**:271, 274
while taking kairos during Renewal Week, **I**:278–79
Christians, non-Orthodox. *See also specific churches and denominations*
burial of non-Orthodox spouses, **I**:195n643
common celebration of Pascha by Orthodox and non-Orthodox, **I**:lviii
funeral services for, **I**:191–95
not permitted to receive communion, **I**:17
Christina (saint), **IV**:204
Christmas. *See* Nativity of the Lord, eve of; Nativity of the Lord, feast of
Christodoulos, Archbishop of Athens and All Greece (1939–2008, r. 1998–2008), **I**:l, liii
Christodoulos of Patmos (saint), **II**:7, 99
Christophoros the Patrician of Mytilene, **V**:76, 83, 289
Chronicon Paschale, **II**:382, **IV**:142
Chrysanthos (Notaras) (patriarch of Jerusalem, r. 1707–1722), **II**:78n235, **IV**:108n359
Chrysostomos of Philippi and Neapolis (1868–1938; metropolitan, then archbishop of Athens, 1923–1938), **IV**:206. *See also Hierotelestikon* (Chrysostomos of Philippi and Neapolis, archbishop of Athens)
Church Calendar. *See Calendar-Typikon of the Church of Greece*; Heortologion
Church Calendar Handbook (Pharlekas), **I**:257
churches (buildings). *See* chapels; countryside churches; temples
churches (local). *See* Antioch, Church of; Greece, Church of; Jerusalem, Church of; Slavic churches
churching of newborn child, **I**:68, 78, 109, 150, **III**:130, 248–59. *See also* fortieth day service
ciborium, **I**:xxviii, 103, **III**:179
Circumcision, feast of the
heirmoi of the canons of Theophany used for, **IV**:262
new year services and, **I**:236, 237, 238
prayer behind the ambōn for, **II**:68
prayer during Cherubic hymn for, **I**:298
readings for, **IV**:114
clay, cast into graves during burials, **II**:200

Clean Monday, **I**:268, **II**:15, 16, **IV**:4, 352, **V**:1
Clean Week, **III**:14–15, **IV**:11
Clement of Alexandria (saint), **IV**:245, **V**:273
Clement of Ancyra (saint), **IV**:188
Clement of Rome (saint), **III**:195, **IV**:188, **V**:158
Cleopas (saint), **I**:11, **IV**:188–89
coins, use of, at marriages, **I**:145–46
colors of vestments and liturgical coverings, **I**:54–57, 136, 144, **III**:146
"Come receive the light..." troparion, **II**:4, 5
"Command, Master," **III**:203–5, 206
commas, **V**:312–15
commemoration of names
  during Artoklasia, **III**:227, 229, 233
  in ekteneis of Vespers and Matins, **V**:300–301
  in ektenēs after the gospel reading, **V**:298–303
  excessively long lists of names, **II**:241, 243–44, **III**:227–33, **V**:300–301
  of founders of temples, **I**:28–30
  during great entrance, **I**:28–30, 140–42, **II**:241, 243–44, **V**:242, 298–300
  monetary gift to priest for, **I**:269n947
  of a person celebrating a name day, **I**:26–28, **III**:227, 233
  of a "pilgrim/pilgrimess" (προσκυνητής, προσκυνήτρια), **IV**:242
  in private Liturgies, **I**:140–42, 267–70
  in the proskomidē, **II**:87–88, 262, 371, **III**:11, 231, 234, 319, 320, **IV**:20–21, 242, 290, 327
  significance of personal names, **III**:229–30
  during small entrance, **II**:241
  substitution for "so-and-so" (τοῦδε, δεῖνα) when many people are commemorated, **III**:228
commemoration of saints. *See* saints
commemoration services. *See* funeral services; memorial services
commixture, **II**:87, 232, 233, **III**:63n226, **IV**:144, 285, **V**:72–73, 123
common cup, at marriages
  best man, offered to, **I**:50–51, 270–71
  blessing of, **II**:328, 332
  consumption of remainder of, **I**:50–52, 270–71
  historically offered after communion, **I**:131
  loukoumi offered after, **I**:132–33
  in manuscript reconstruction of marriage celebrated with the Presanctified, **III**:213, 215, 216

common cup, at marriages (*continued*)
prosphoro dipped in, **I**:131–32
if remains are poured into the chōneutērion, **I**:50–51
remembrance, replacement of communion, **I**:131, 284
symbolism of, **I**:51
whether to place on the holy table or a smaller table, **II**:124–26, **V**:335
communion
LITURGICAL ELEMENTS OF
absolution, prayer of, for those about to commune, **I**:104–8
beautiful gate opened during, **V**:61
cannot be distributed prior to consecration of the gifts, **III**:199–202
cannot be transferred to end of Divine Liturgy, **II**:101–4, **III**:96, **IV**:58, **V**:312
cannot normally be separated from Divine Liturgy, **III**:202–3
censing during, **IV**:143–44
deacon girds himself with the orarion for, **III**:75–79
deacons distributed to absent faithful in ancient times, **I**:158
depletion of Holy Elements before everyone has received communion, **I**:79–82
does not occur from excised particles, **I**:80–81, **II**:96–98, **V**:68, 119–25
improper to depart immediately after, **III**:24
invocations and responses at partaking of, **I**:216–19
koinōnikon chanted during, **I**:209, **III**:94–102, **IV**:99, 141–45, 179–81
partial consumption of Holy Elements should not take place before communion of the faithful, **IV**:99–100
particles introduced into chalice, **I**:208–12, **IV**:238n909, **V**:119–21, 124, 377–81
people's communion originally followed that of priests without interruption, **I**:209
posture during, **V**:231n837, 233
prayer of inclination before, **II**:336, **III**:22, 116–19, 200, 215, 304–5, **IV**:181, 220, 223, 224, 284–85, 309, **V**:203, 228
preparatory prayers before, **II**:290–91, 335–37, **III**:22, 200, 216, **IV**:99, 181, 223, 279–87
priest must consume and distribute sparingly so it suffices for everyone, **I**:81, 82, 218–19
priest's personal prayer during, **IV**:59, 179–81, 285
priest's triple communion from chalice, **I**:216–19, **II**:245, **IV**:298
private prayers for (Service of Holy Communion and Thanksgiving

after Holy Communion), **IV**:179–81, 279–87, **V**:213
proskomidē bread is no longer common bread and must be distributed/consumed, **I**:116
pure wine must be used for, **I**:244
if resuming a Liturgy interrupted due to celebrant's illness, **II**:54–56
"Save, O God, your people..." prayer after, **II**:131–32, 154, 382, **III**:90–94, **V**:304, 305
taxis of, **III**:200–201, **IV**:99–100, 284
thanksgiving prayers after, **II**:290–91, 382, 387, **III**:22–26, 201, **IV**:, 58, 99, 181, 279–87, **V**:233, 235, 258
typika's origin as monastic communion service, **II**:106, **IV**:39, **V**:399–401
wine added to chalice, conditions allowing for, **I**:81–82
"With fear of God...draw near," **I**:16, 209, **II**:101–4, 105, 307–8, **III**:216, **IV**:99, 141, 284

RECEPTION OF
avoidance of public scandal when priest refuses communion, **I**:18
conscience of the believer and, **I**:8
on December 22 and 23, **II**:15
distributed to the sick at any time of day, **I**:9
fasting prior to, **I**:119–22, **II**:69–71, 204, 315n1000, **III**:173–75, 290, **IV**:231–32, **V**:256–59, 275–78, 280–87
first communions of the newly illumined, **I**:133, 175–76, **II**:280, 281
four times a week, in ancient Church, **I**:xxx–xxxi, **IV**:8–9
increased frequency of, in early twentieth century, **V**:186
by labis, **I**:132, 209, 215, **II**:56, 96–97, **V**:123–24
by menstruating women, **I**:148
on morning of Great Thursday, from the Presanctified Holy Bread, **II**:105–8, **III**:290–92
by newlyweds in marriage service, **II**:106, **III**:213, 216, **V**:335
normally must be given under both species, **II**:43, 96–98, **V**:123–24
only permitted once per day, **III**:217n790, 276–77
by parents whose children are engaged, no prohibition of, **II**:155
by persons afflicted with demons, **I**:94–95
by persons unable to speak or with mental deficiencies, **I**:94–95
presuppositions for approaching, **I**:15–19
by priest celebrating the Liturgy, **I**:99–100
priest may not give communion without restriction, **I**:17

communion (*continued*)
RECEPTION OF (*continued*)
priest's accountability as administrator of, **I**:15
by priests when not taking part in Liturgy, **I**:215
as purpose of the Presanctified, **III**:173, 270–71, **V**:276–78
spiritual father gives guidance regarding, **I**:xxx, 17–18, 122, 156, 325, **II**:69–71, 155, **IV**:209
spitting after, refraining from, **I**:94
standing upright for, **V**:195
by those who have not partaken for many years, **I**:276–77
by unprepared/unconfessed communicants, **I**:15–19
by workers who cannot attend Great Thursday and Great Saturday Liturgies, **II**:105–8
worthy partaking of, **I**:15–19, 119–20, **II**:94–95
THEOLOGY OF
baptism's integral connection with, **III**:39, 163–71, **IV**:72
distinct from mystery of confession, **I**:19
Divine Liturgy is complete even if no one approaches for communion, **IV**:208–10
essential part of Divine Liturgy, **I**:xxxi, **II**:102, 105, 336–37, **III**:92, 200, **IV**:208–10, **V**:285
exhortations of the Apostle Paul, **I**:15
mingling of humanity and Christ's divinity, **V**:121
paschal character of, **I**:208–12
relation to Cherubic hymn, **V**:202
Compline. *See also* Akathist
canons for, **IV**:84, 280, 333, 344–45, **V**:360
commemoration of name of the hierarch, **IV**:15
descent from the solea during mutual forgiveness, **III**:51–54
difference between monastic and parish practice, **II**:127–28, **V**:95, 96
excessive creation of supplementary services for the Mēnaia and, **V**:397
forefeast canons for Nativity and Theophany, **II**:12–13
general petitions of, **III**:320, **V**:265n962
Great Canon at, **III**:14–18, **IV**:84, 335, 352n1334, **V**:416, 417
Great Compline
ancient hymn of, **I**:10
dismissal of, **III**:48–50
impact on, if the Presanctified was transferred to the evening, **III**:174
relation to Small Compline, **III**:48

three-part structure of, **IV**:2–3
"Through the prayers..." said and "Blessed is our God..." omitted, **IV**:1–4
time of day for celebration of, **II**:128
when Great Canon is chanted, during first week of Great Lent, **III**:14–18
introductory elements of, **II**:252, **III**:59–60, **IV**:348–50
not connected with a specific temple, **II**:20
odes are not chanted with verses, **V**:364–65
for Palm Sunday, **V**:13–14
Pannychis service and, **II**:339
petition "for pious and Orthodox Christians," **II**:286, **IV**:64
petition "for those who sail well on the sea," **I**:206–7
prayers refer to a specific time of day, **V**:278
read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
Resurrection service replaces, during Renewal Week, **IV**:2
said in a chapel or privately in monasteries, **II**:20, **III**:176, **IV**:1, 4, **V**:1–2, 5
Salutations services and, **II**:338–40, **III**:176–77
Small Compline
dismissal for, **III**:48–50, 51–54
includes service of the Salutations, **III**:48
relation to Great Compline, **III**:48
trisagia of, during Paschal season, **III**:59–60
concelebrations. *See also* deacons
blessings, assignment of, **V**:304–6
commemorations during great entrance and, **II**:367, 370–71
exclamations, assignment of, **II**:277–78, **V**:303–4
hierarch or priest mentioned as "our concelebrant" in funeral and memorial services, **II**:22–24
imitation of hierarchical Liturgy by priests, **II**:242, 370
kiss of peace, whether to chant "I will love you, O Lord..." or "Father, Son...," **III**:86–90
marriages and betrothals as, **V**:401–5
memorial services as, **I**:288–91
"O Lord, stretch forth your hand..." is said in the singular, **II**:276–77
prayers, assignment of, **V**:306–8
vestments worn during, **I**:55, 254
Conception of John the Forerunner (September 23), **II**:61, 78–79

confession. *See also* absolution, prayers of; penance
approaching communion and, **I**:15, 17–19
confidentiality of, **I**:18
increased attendance in early twentieth century, **V**:186
no need for "social canon" to regulate people outside the temple, **I**:19–21
Confession of Kritopoulos, **I**:100, 102
confessors
category of saint, **I**:12
gospel reading for commemorations of, **IV**:203
priests reading prayer of absolution for those about to commune in absence of, **I**:104–8
Constantine (emperor). *See* Kōnstantinos (Emperor Constantine I the Great; saint)
Constantinople. *See also* Hagia Sophia; Typikon of the Monastery of the Evergetis; Typikon of the Monastery of Panagia Kecharitōmenē; Typikon of the Monastery of Stoudios; Typikon of Saint Sophia of Constantinople; Typikon of the Great Church of Christ (Kōnstantinos); Typikon of the Great Church of Christ (Violakēs)
Cherubic hymn introduced in sixth century, **V**:197
conquest of, during Fourth Crusade, **V**:281n1004
Cross, taxis for venerations of, **IV**:313
exclamations for Great Saturday Matins, **IV**:155
fall of (May 29, 1453), **I**:47, 151, **II**:288, 313, **V**:254n928, 315, 368n1360
festival of Broumalia, **V**:289
founding of, celebrations of, **IV**:211, 272
Hagiasmos celebrated monthly in the palace, **III**:182–83
and historical development of Small Hagiasmos, **II**:118, **V**:318–19
honoring and veneration of lance during Exaltation of the Precious Cross, **V**:10
influence on formation of Heortologion, **II**:99
influenced by Typikon of St. Sabas, **II**:298
Mēnaia reflect devotions of, **V**:394
procession of June 5, **V**:391
procession of Palm Sunday, **II**:399–400
procession of September 25, **V**:390–91
Roman Liturgy introduced to, during period of the Crusades, **IV**:271
sacred baths in, **V**:319n1156
volcanic eruption on November 6, 472, **II**:81–83, **IV**:211, **V**:103–4

ῥοδισμοί in temples of, **IV**:89
conversions to Orthodoxy, **I**:147, 288–89n984, **III**:282
Copts
censing during Matins, **IV**:213
liturgical forms of, **V**:158, 159, 230
participation in Orthodox Liturgy, **I**:17
tradition of kissing Gospel book during Liturgy, **II**:343
Council of Carthage (419), **I**:121, **III**:34, **V**:280, 285
Council of Chalcedon (451) (Fourth Ecumenical Council), **V**:366. *See also* Sunday of the Fathers of the Fourth Ecumenical Council
Council of Constantinople (536), **III**:316
Council of Constantinople (680–681) (Sixth Ecumenical Council), **II**:92, 98, **III**:168–69, **IV**:240
Council of Constantinople (861) (First and Second Council), **I**:125, 145
Council of Crete (2016). *See* Holy and Great Council (2016)
Council of Ephesos (431), **V**:256n934
Council of Ferrara-Florence (1438–1439), **II**:184n546 (repeated: **III**:12n42, **IV**:19n77, **V**:3n10), 157, 254n928
Council of Gangra (ca. 341), **I**:291
Council of Laodicea (ca. 360), **I**:267–68, 274, **III**:67, 107, 110, 174, 217, **IV**:345, 347, **V**:88
Council of Nicea (325) (First Ecumenical Council), **II**:80, 320n1011, **V**:188–90, 194
Council of Nicea (787) (Seventh Ecumenical Council). *See* Sunday of the Holy Fathers of the Seventh Ecumenical Council
Council in Sardica (343), **I**:276
Council in Trullo (691–692) (Sixth Ecumenical Council, Penthektē Ecumenical Council)
on church attendance, **I**:276, **III**:166
on days for celebration of the Presanctified during Lent, **I**:268, **IV**:9, 12, **V**:412
on fasting before communion, **V**:280
on fasting foods during Lent, **I**:293
on organizing ecclesiastical affairs based on state patterns, **V**:366
on praying standing, **V**:188–91, 194
prohibits fasting during Renewal Week, **I**:121
prohibits fasting on Saturdays and Sundays, **I**:121, 291
prohibits offering of bread in honor of the Theotokos the day after Nativity, **I**:245–46

countryside churches, **I**:108–10, 145, 158
coverings, liturgical. *See also* vestments (worn by clergy)
colors of, **I**:54–57, 144
three coverings of holy table, **I**:144–45
uses for, when worn or damaged, **I**:144–45
veils, **I**:48, 49
Creed. *See* Symbol of Faith
cross (liturgical). *See also* seals/sealing
immersion of, on Exaltation of the Precious Cross, **III**:183–84
nailing and unnailing of icon of Crucified Christ, **I**:61–63, **III**:179–82
plunging of, during Hagiasmos, **II**:37n112, 112–15, **IV**:231, 243, **V**:318
presentation of, in baptism, **III**:135–41
priest should never bless with, **I**:85–86, **II**:108
thrown into water on morning of Theophany, **II**:170n498
veneration of, on Wednesday of the Fourth Week of Lent, **V**:351–52
Cross (of Christ). *See also* Exaltation of the Precious Cross; Finding of the Precious Cross; Procession of the Precious Cross; Sunday of Veneration of the Cross
associated with Wednesdays and Fridays, **III**:222
canons of, **IV**:4–6, **V**:7, 139–41, 323–28
commemorated in dismissal, **II**:244
eisodikon of, **V**:160–61
exaposteilarion of, **V**:372–73
holy woods of, **II**:379
in interpretations of Psalm 98, **V**:376
katabasies of, **IV**:260–65, **V**:323–28
Kōnstantinos's vision of, **IV**:193–94
kontakion of, **IV**:65
language for commemoration of, on feasts of, **II**:61, 14
major theme of Great Lent, **IV**:88, **V**:350–51
numerical symbolism of, **V**:4–5
processions associated with feasts of, **II**:379, **IV**:269, 313
woods of, **II**:379, **III**:184, **IV**:88
crowning. *See also* marriage, service of
imperial marriages influenced form of, **I**:205
local customs of timing of kiss and, **I**:57
in manuscript reconstruction of marriage celebrated with the Presanctified, **III**:213, 214
popularly seen as most significant part of marriage service, **IV**:244, **V**:402

as pre-Christian symbol, **IV**:245, **V**:354
removal or loosening of crowns, **I**:57–59, 70, 219–21, **IV**:70
triple repetition of, **IV**:242–49
when several couples are married at the same time, **I**:281–82
whether to place crowns on the holy table or a smaller table, **II**:124–26, **V**:335
whether to trace a cross at "Blessed is the Kingdom ..." with the crowns or with the gospel book, **IV**:241–42
Crucified One. *See* nailing and unnailing of icon of Crucified Christ
Crusades, **IV**:271, **V**:186n662, 281n1004
curses, prayers of absolution for, **I**:117–19
curtain. *See* beautiful gate; prayer of the curtain
Cyclades, **IV**:72
Cyprian of Carthage (saint), **IV**:191, 307
"Cypriot nomima," **V**:90
Cyril of Alexandria. *See* Kyrillos of Alexandria
Cyril of Jerusalem. *See* Kyrillos of Jerusalem

Damascene. *See* Iōannēs of Damascus
Dance of Isaiah, **I**:57, 145–46, **II**:332, **III**:216, **IV**:22, **V**:352–55, 402
Daniel (prophet), **II**:84, **IV**:85, 112
Daniēl, Metropolitan of Kaisariani, Vyron, and Ymittos (b. 1952), **I**:liii
Dasmaskēnos the Stoudite, **V**:130, 132–33
David of Mytilēnē (saint), **IV**:90
deaconesses
buried in family graves, **II**:207
role in baptism, **III**:151–52, 154–56, **IV**:71
deacons. *See also* diaconal commands and exhortations; orarion
consumption of remainder of Holy Elements by, **IV**:237–40
diptychs are read only if a deacon concelebrates, **IV**:20
liturgical role as "master of ceremonies," **III**:60–61, **IV**:303–4, 336, **V**:22, 192, 230–31
need for revised Hieratika that account for the absence of a concelebrating deacon, **IV**:301–5
prayers said while vesting, **V**:355–58
proskomidē originally performed by, **IV**:290
read gospel reading in the Liturgy, but not in other services, **V**:386–91, 402
symbolize the angels during the Liturgy, **III**:76–78, **V**:356–57

deacons (*continued*)
"Wash away, O Lord ..." should not be said by, while introducing particles into chalice, **V**:377–81
when to gird and ungird with the orarion, **III**:75–79, **IV**:309
death. *See* burials; decomposition; funeral services; memorial services; Trisagion (service for the dead)
decomposition, **I**:118n394, 202–3, **IV**:319. *See also* burials; exhumations
dedications of temples
"Alleluia" and allēlouarion for, **IV**:101, 105
combined with Divine Liturgy, **III**:185, 186, 211
commemoration of founders, **I**:29
eisodika for commemorations of, **II**:228
feast of the dedication of the Temple of the Resurrection, **IV**:191, **V**:82
koinōnika for, **III**:98
prayers said "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:210
prokeimena for, **III**:103
as properly hierarchical privilege, **II**:370
"Raise the gates" dialogue for commemorations of, **I**:177
service begins outside the royal gate, **V**:421
"deēsis," **V**:52
Delphic oracle, **V**:312n1137
Dēmētrios (saint)
categorized as "great martyr" in lists of saints, **I**:11
forefeast and afterfeast of, **II**:203, **IV**:206, **V**:55
popularity of, **II**:99
preparatory fast for feast of, **II**:203
readings for feast of, **IV**:81, 112, 113, 114, 135, 198
second stichēron of lauds for, adapted in response to historical circumstances, **IV**:205–7
troparia for, **III**:241
Dēmētrios Chomatēnos of Ohrid, **V**:90n369
demons, persons afflicted with. *See also* exorcism
dismissed with catechumens, in ancient Liturgy, **II**:333
reception of communion by, **I**:94–95
Descent of Christ into Hades, **I**:176–81, **II**:229–31
despotikon
defined, **I**:155
lay sacred preachers may speak from, **I**:154–56
placed on the right, **V**:52

Slavic churches do not have, **I**:155
when hierarch presides outside the bēma, **II**:271, 272, 273
Detorakēs, Theocharēs, **V**:325
diaconal commands and exhortations
"And that we may be deemed worthy..." or "Wisdom, arise...," before gospel reading, **V**:19–23, 342–45
"And to the ages of ages" (end of exclamation of prayer of the trisagion), **IV**:268–71
"Bless, Master, the holy bread," **III**:60–64
"Bless, Master, the holy entrance," **V**:418–19
"Bless, Master, the upper throne," **III**:203–9
"Bless, Master," commands beginning with, **IV**:301–4
conservatism of, **V**:166
distinct from priestly prayers and blessings, **III**:292–94, **IV**:303
"Do good, master," after great entrance, **V**:166–68
"Establish, master," **V**:166–67
"Evening," after entrance of Vespers, **IV**:161, 169, **V**:108
excessive chanting during, **V**:311
historical development of, **III**:60–64
"Let us pray to the Lord," before "For you, our God, are holy...," **IV**:268–71
not addressed to "Christ the master," **IV**:301
pertain to the fullness of the Church, **IV**:16
petition "For the Most All-Sacred Metropolitan ... and of all men and women," **III**:314–22
posture during worship and, **V**:192–93, 230–33, 235
during service of holy communion, **IV**:284
during small entrance, **III**:203–10
"The Theotokos and mother of the light...," **IV**:336–40
when priest serves alone, **IV**:301–5
diakonia (charitable associations), **III**:237–38, **V**:319n1156
Diakonika (liturgical books), **IV**:302–5
diakonikon/diakonika, **IV**:238, 269, **V**:228
Diataxis of the Divine Liturgy (*Codex Athens 662*, twelfth–thirteenth century)
description of diptychs of the living, **III**:318
diaconal commands and priestly responses during small entrance, **II**:206, **III**:205
elevation of prosphora during the service of the prothesis, **II**:87–88

Diataxis of the Divine Liturgy (*Codex Athens* 662, twelfth–thirteenth century) (*continued*)
"O Heavenly King..." not mentioned in, **II**:251
orarion, when the deacon girds himself with, **II**:75–76
"Save, O God, your people" included as inaudible prayer, **II**:90–91
small and great entrances, **II**:46
Diataxis of the Divine Liturgy (Philotheos Kokkinos)
authorship of, **I**:42n130 (repeated: **II**:32n102, **III**:40n145, **IV**:41n184, **V**:61n256)
blessing during prayer of the prothesis not mentioned in, **V**:86
blessing during small entrance, **V**:419
on blessing of reader, **II**:360
on censing, **I**:42–43, 195, **III**:295
on commemorations during elevations of prosphora, **II**:88–89
on consumption of Holy Elements by concelebrating deacon, **IV**:237–38
diaconal commands and exhortations in, **III**:62, 64, 206–7, **V**:167
on diptychs of the living, **III**:318
on enarxis of the Liturgy, **II**:340
on fanning of precious gifts, **I**:89–90
on "Having beheld the Resurrection of Christ...," **I**:207–12
on introduction of particles into the chalice after communion, **I**:208, **V**:378
on inverting the lamb on the paten, **III**:51
on the lance, **II**:391
on lifting up of the holy elements from the prothesis, **II**:232
on "O Heavenly King...," **II**:250
on the orarion, when the deacon girds himself with, **III**:75
on prayer behind the ambōn, **II**:219
on prayers for blessing of incense, **II**:159–60
on preparatory elements for communion, **IV**:286
on preparatory elements for the gospel reading, **III**:46
on the proskomidē, **II**:265, **III**:40–41, **IV**:288, 290
on prostrations before consecration of the gifts, **I**:213
purpose of, **V**:126
on "Raise the gates" dialogue during great entrance, **II**:228–29
resurrectional troparia not attested in, **I**:207, 208
rubrics for removal and folding of aër, **II**:157
"Save, O God, your people" as inaudible prayer, **II**:90–91
on small and great entrances, **II**:46, 242, 256

on sponging or wiping of paten with mousa, **I**:209n693
on taking kairos, **II**:32–33, 34, 292
on triple communion by the priest, **I**:217
on vesting of clergy before proskomidē, **I**:252, **V**:355
Diataxis of Hierodeaconship (Philotheos Kokkinos)
authorship of, **I**:42n130 (repeated: **II**:32n102, **III**:40n145, **IV**:41n184, **V**:61n256)
on censing during canon of Matins, **IV**:212, 215
on censing prior to gospel reading, **II**:354, 357
on prayers for blessing of incense, **II**:161
on "The Theotokos and mother of the light…," **IV**:336–37
dibamboulon, **II**:268
Didachē of the Twelve Apostles, **II**:376, **V**:346–47
Didascalia Apostolorum, **III**:156
Didymos the Blind (saint), **III**:196
dikērion, **III**:79
diōdion/diōdia
of forefeasts of Nativity and Theophany, **II**:12, **V**:248
of Great Tuesday, **IV**:262, **V**:247, 343
Dionysios (saint), **I**:42n128 (repeated **III**:23n80, **IV**:188, 191, **V**:31n138). *See also* Pseudo-Dionysios the Areopagite
Dionysios II of Drama (1923–2005, r. 1965–2005), **I**:xlix
Dionysios V (patriarch of Constantinople, r. 1887–1891), **I**:232
Dionysios of Aegina (saint), **IV**:112
Dionysios of Alexandria, canons of
authorship of, **I**:148n475
on menstruating women's participation in services, **I**:147–48, **III**:252
Dionysios of Fourna, **V**:52–54
Dionysios Latas (archbishop of Zakynthos, r. 1884–1894), **II**:174, **V**:158
Dionysiou, Monastery of. *See* Gabriēl Dionysiatēs; Typikon of the Monastery of Dionysiou
diplokatēchoumena, **V**:348–49
diptychs
commemoration of name of the hierarch, **IV**:15
commemoration of names of the faithful, **II**:244, 262, 371, **III**:11, 231, 314–22, **IV**:327
commemoration of Theotokos, **II**:353
diaconal exclamation "And those whom each one has in mind, and of all men and women," **IV**:20–21

diptychs (*continued*)
diaconal petition "For the Most All-Sacred Metropolitan ... and of all men and women," **III**:314–22
heirmos of ninth ode intended to cover, **V**:164
historical development of diptychs of the living, **III**:314–22
parallel to prayer of Great Hagiasmos, **II**:110
petitions of, **II**:284, 335, 337, **III**:314–22
restored text of the end of the diptychs of the living, **III**:322
disciples, in categories of saints, **I**:11
dismissals
after prayer for making of catechumens, **I**:184–86
for Annunciation, **I**:254–59
for Ascension, **V**:163, 261
for "asmatic" Matins, **V**:342
for "asmatic" Vespers, **III**:3, 5
for baptismal service, **I**:75–76, 240, **II**:123
for betrothal service, **I**:162–63, **II**:331
commemorations of saints during, **I**:xxvi, 12–13, **II**:57–62, 98–100, 211, 242, 244–45, **III**:280, **IV**:78
for Exaltation of the Precious Cross, **I**:249–50, **V**:160–63, 261
for feasts of the Lord and afterfeast period, **I**:250–51, 254–56, **II**:208–11, 326, **IV**:149–50
for fortieth day service, when child has died, **III**:10, 256
for funeral service, "δούλου αὐτοῦ" rather than "δούλου σου," **II**:100–101
for Great Compline, **III**:48–50
for Great Friday Matins and Vespers, **V**:261
for Great Hagiasmos, Liturgy prior to, **I**:72–74, **V**:252–54
for Great Hagiasmos, service of, **I**:75–76, **V**:252–54
for Great Saturday Vespers, **I**:230–35
for Great Thursday Liturgy, **V**:261
for Great Week, first three days of, **II**:208–11, **V**:261
for hierarchical Liturgy, **III**:297, 299
historical development of, **II**:154, 217–20, 244, **III**:298, 302–3, **V**:160, 293–94, 314
for Kneeling Vespers of Pentecost, **I**:50, **V**:62–67, 261
for marriage service, **I**:240, **II**:331, 332, **V**:76–79
for Meeting of Christ, **I**:258, **III**:10, **V**:163, 261
for Midnight Office, **III**:51–54
for Nativity, **V**:261

necessity of, for all services beginning with "Blessed," **I**:49–50
omitted when one service is attached to another, **I**:49–50
for Palm Sunday, **IV**:149–50, **V**:261
for Pascha, Sunday of, **I**:230–35, 249–50, **V**:260–62
for Paschal period, **I**:226–28, 249–50, **V**:262
for Pentecost, **IV**:149, **V**:261
polychronismos for the celebrant included in, **III**:297–304
for prebaptismal rites, **II**:327
for the proskomidē, **II**:264–66
resurrectional elements of, **IV**:149–50, **V**:262
for the Salutations, **III**:48–50
"Save, O God, your people..." prayer, **II**:131–32
Service for Holy Communion does not include, **IV**:279
for services other than Liturgy that fall on feasts of the Lord, **I**:240–42
for Small Compline, **III**:48–50, 51–54
for Small Hagiasmos, **I**:74–76
for Sunday of Thomas, **V**:261
for Theophany, **I**:72–74, **V**:261
"Through the prayers of our holy fathers..." does not mean Fathers of the Church, **I**:226–28
"Through the prayers of our holy master...," **I**:227
for Transfiguration, **I**:251, **V**:261
for unction service, in manuscripts, **III**:27
which priest should say prayer and blessing of, during a concelebration, **V**:305, 308
"ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ ἐλεήμων Θεός" vs. "ὡς ἀγαθός, φιλάνθρωπος, καὶ ἐλεήμων Θεός," **II**:211–13
Divine Liturgy. *See also* communion; private Liturgies; *individual elements and specific Liturgies*
Artoklasia as separate rite from, **I**:26–28
attendance requirements, **I**:276–77
baptism originally celebrated together with, **III**:163–68, 185, 191–92, 211, **IV**:72–75
baptism's integral connection with, **III**:163–71, 185, 188, 281, **IV**:72
chanter, celebration without, **I**:95–99, **II**:119–20
as climax of feast days, not detraction from, **II**:14
compared to Eucharistic devotions of the West, **II**:336
compared to personal prayer, **I**:xxix, **IV**:179–81, 283–84, 287, **V**:192
complete even if no one approaches for communion, **IV**:208–10

Divine Liturgy (*continued*)
double celebration of, on great feasts, **II**:167–68
essential connection with holy communion, **I**:xxxi, **II**:102, 105, 336–37, **III**:92, 200, **IV**:72, 208–10, **V**:285
funeral service originally connected with, **III**:211, **V**:22
importance of people's presence and participation, **I**:xxix–xxxi, 17, 84, 95–99, 126–27, **II**:258–60, **IV**:208–10, **V**:205, 208–20
incompatible with strict fasting, **I**:267–69, **II**:13–14, 297, **III**:107, **V**:193, 247, 286
independent of daily services, **II**:20
if interrupted by celebrant's illness, **II**:54–56
if interrupted to bring communion to dying person, **I**:286–88
length of, **I**:xxxii–xxxiii, **II**:259–60, 344n1096, 359, **IV**:52–62, **V**:310
marriage service originally connected with, **I**:131, 284, **II**:124–26, 332, **III**:185, 186, 189, 217, 218, **IV**:241, **V**:22, 77, 335
Matins independent from, **I**:82–84
need for simpler and clearer chanting style, **I**:xxxiii, **II**:242, 260, **III**:99–101, 201, **IV**:59–60, **V**:98
priests may celebrate only once per day, **III**:217n790, 276–77, **V**:255n932
priority of symbolism over utility in, **I**:49
Resurrection lived as if "today" in, **V**:49
same efficacy regardless of number of celebrants, **I**:290–91
sexton, celebration without, **II**:119–20
Sunday as preeminent day for, **IV**:43
time of day for celebration of, **I**:9, **V**:277–87
unction originally connected with, **III**:27, 29, 30, 36, 185, 186, 211, **V**:22
whether it is proper for hierarch to preside outside the bēma, **II**:269–71
The Divine Liturgy of Saint John Chrysostom (2018, Greek Orthodox Archdiocese of America), **I**:143n462, 248n858, **II**:91n266, 375n1199, **III**:86n314, 119n455, **IV**:294, **V**:121n444
Divine Office. *See* Hours, services of
Dmitrievskii, A. A., **I**:186, **II**:288, **IV**:23, 134
"Do good, master" (diaconal exhortation), **V**:166–68
Docheiariou, Monastery of (Holy Mountain), **II**:7
domestikos, **II**:214, 225
Dormition of the Theotokos, feast of. *See also* Paraklēsis
amōmos and polyeleos for, in Typikon of Evergetis, **V**:144–45
dismissal for, **II**:61

Gospel of Nikodēmos and, **I**:177
heirmos of canon for, **V**:364
hymnography for, **II**:351
prayer behind the ambōn for, **II**:68
preparatory fast for, **II**:70, 203, **IV**:249–51
Dormition of the Theotokos of Kalampaka (temple), **V**:293
Dōrotheos of Gaza (saint), **V**:4n12
Dositheos II of Jerusalem (1641–1707; r. 1669–1707), **I**:xlix, **V**:106
doxastikon/doxastika
for commemorations of saints, **II**:8–9, 58–59, **IV**:81, 194, **V**:78, 291, 392–97
for eōthina gospel readings, **IV**:23n103
during kiss and transfer of remains to the grave, **II**:306–7, **IV**:252, 253
for Kneeling Vespers of Pentecost, **V**:80
not sole criterion for liturgical honoring of a specific saint, **V**:392–97
for Sunday of Thomas, **V**:261
for Wednesday of Fourth Week of Lent, **V**:350
doxology
Artoklasia may take place after, **III**:107, 111
for celebrated saints, **IV**:77, 81
of Great Compline, whether Great Canon is chanted after, **III**:14–16
of Great Saturday, **IV**:160
incense offered during, **II**:180
posture during, **V**:234
in two taxeis of Matins gospel, **V**:338–39, 342
whether priest asks a blessing from the hierarch during, when hierarch presides outside the bēma, **II**:272–73
Doxology, service of
on the Greek National Holiday (March 25), **I**:60
on the Indiction, **I**:235–39
for New Year (January 1), need for uniform taxis of, **I**:235–39
Draguet, René (1896–1980), **I**:xliii
drying of Holy Bread of Great Thursday, **I**:278–79
Đurađ Branković (despot of Serbia, r. 1437–1456), **V**:253–54
dying. *See* sick
"Dynamis" (perissē)
of "As many of you that have been baptized into Christ...," during baptism, **III**:191–93, **IV**:73
of the trisagion hymn, **II**:257–60, **IV**:60, 260, 261

Dyovouniōtēs, Kōnstantinos (1872–1943), **II**:137–38, 140

earthquakes, **II**:59, 81n242 (repeated: **IV**:114n366, **V**:81n340), **IV**:112, 114, 135, 191, 272, **V**:81, 237–44, 390n1440
east
  entrance processions face toward, in manuscripts, **V**:419
  orientation of head of Christ in koubouklion towards, **I**:63–64
  veneration of icons oriented toward, **II**:6–7
  whether Kneeling of Pentecost is said facing sanctuary (east) or people (west), **III**:83–84
Easter. *See* Pascha
ecclesiarch, **III**:224
Ecclesiastical History and Mystical Contemplation (attrib. Germanos I). *See* Germanos I
ecumenical issues. *See* Christians, non-Orthodox
Egeria (*Peregrinatio Aetheriae*)
  about, **I**:172n548 (repeated: **II**:239n747, **V**:150n547)
  on Great Friday services, **II**:298, **V**:150
  on Matins, **V**:338–39
  on Palm Sunday procession, **II**:399
  on Resurrection services, **I**:171–72
  on service of the evening light, **II**:238–39
eighth day from baptism, service of, **IV**:67–70
eighth day from birth, service of
  cannot be appended to prayer for a woman in childbed, **I**:152
  has fallen into disuse nowadays, **I**:152
  midwife's role in, **II**:133
  prayers for purification of mother and midwife, **III**:263–65
  as prebaptismal rite, **I**:109, **III**:249
  and when the naming of the child occurs, **I**:33, 149–53
  "ἀνεξάρνητον" or "ἀνεξάρτητον" in prayer of, **I**:30–33, **V**:265, 329–32
eilēton. *See* antimēnsion/antiminsion
Eirēnē of Lesbos (saint), **V**:393
eisodikon/eisodika
  for ancient service of baptism, **III**:132
  for Annunciation, **I**:256, **III**:72
  "As many of you that have been baptized into Christ..." as, for ancient baptismal Liturgies, **IV**:73
  chanted by celebrants in some manuscripts, **II**:242

chanted by clergy in concelebrations, **II**:370
for commemorations of dedications, **II**:228
concluded with "Alleluia," **V**:44
dismissals derived from, **V**:261
for Exaltation of the Precious Cross, **V**:160–61, 376
for Great Saturday Matins, **II**:223, 224, 229, 230
and historical development of great and small entrances, **II**:261, 292, **III**:44, 70–74, **IV**:45, 48, **V**:173
for marriage service, **III**:132
for Meeting of Christ, **I**:256
"Only begotten son ..." as parallel to, in service of the typika, **V**:400
for Pascha, **III**:44, **V**:47
for Theophany, **III**:43, 44
for Transfiguration, **III**:69–74, **V**:164
trisagion hymn as, **IV**:269
Eklogadion/Eklogadia, **III**:72n254, **IV**:93, **V**:101
Eklogarion/Eklogaria, **III**:72n254
eklogē/ekloges, **V**:58, 144, 146–47
ektenēs/ekteneis
after placing gifts on the holy table, in Liturgy of Saint Iakōvos, **II**:334
of the Artoklasia, **II**:316, 318, **III**:227, 233, **V**:154–56
of baptism service, **I**:175, **II**:123, **III**:39, 165, 185
of betrothal service, **I**:162–63, **II**:331
of Byzantine service for the emperor, **I**:183, 184, **II**:283–87
commemoration of names of the faithful, **I**:140–42, **II**:371, **III**:230, 232, **V**:298–303
commemoration of the dead, **IV**:327
commemoration of the hierarch, **IV**:15
does not reference a specific time of day, **V**:278
of the Doxology on January 1, **I**:239
examples of petitions from manuscripts, **V**:301–3
exclamations of, **III**:189, **IV**:219, **V**:224, 228, 304
of funeral services, **I**:194, **II**:190, 194
of Great Saturday Matins, **IV**:154, 252
of Great Vespers, **III**:224, 225
inaudible reading of, **IV**:54, **V**:300, 308–12
"Lord have mercy" repeated forty times in, **V**:5
of marriage service, **II**:328, 331, 332, **III**:186, 211, 214, **V**:301
of Matins, ancient "asmatic" service, **V**:342

ektenēs/ekteneis (*continued*)
of Matins, commemoration of names during, **V**:300, 301
of Matins, for celebrated vs. uncelebrated saints, **III**:220, 221
of Matins, for Sunday of Veneration of the Cross, **IV**:313
of memorial service, **V**:301
omission of, **II**:244, 329, **IV**:54, 58, 62, 64, 271, **V**:300, 308–12
petition for the emperors, adapted to "for pious and Orthodox Christians," **II**:283–87, **III**:321, **IV**:64, 205, **V**:48
petition for "the people here present," **II**:269n842
petitions that are said twice, **II**:334–35
prayer and exclamation of, **IV**:27, **V**:304
of the Presanctified, **I**:267–70, **III**:11
properly said by deacon, **III**:295, **IV**:26, 303, 304
and simplification of the monastic Artoklasia, **II**:316, 318
of Small Hagiasmos, **I**:74–75, **III**:186, **V**:303
time necessary for the proskomidē and, **II**:34
of unction, **III**:27, 30, 36, 186, **V**:301
variations in taxis of, **IV**:237–44, **V**:308–12
of Vespers, ancient "asmatic" service, **III**:3
of Vespers, for eves of Nativity and Theophany, **V**:247
of Vespers, modern service, **I**:269, **V**:300, 301
Eleutherios (saint), **IV**:197, **V**:77
Elias (prophet), **I**:10, **IV**:186, 192, **V**:245
Elisabeth (saint), **II**:79, **IV**:186
Elisaios/Elissaios (prophet), **IV**:112, 186, **V**:245
embolism of Lord's Prayer, **V**:222, 225, 227n807
Empedoklēs of Akragas, **II**:319
emperors and kings
adaptations of petitions for, **II**:283–87, 370, **III**:314, 321, **IV**:62–66, 205, 300, **V**:47–48, 230, 315, 366–70
distribution of palms by emperors, **II**:400
historical development of Small Hagiasmos and, **II**:118–19
polychronismoi of, **I**:228, 236, **II**:213–16, **IV**:64, 194
porphyroun omphalion in Hagia Sophia marked where the emperor stood, **II**:225n707
prayers for, at beginning of Matins, **II**:119, 183–84, 283, **IV**:153, 219, **V**:301
enarxis
of baptism service, in attempt to create combined service, **I**:184–85,

II:121–22, 327
bells rung at, **I**:59–61
of betrothal service, **I**:204
censing and, **I**:196–97, **II**:181
dismissals and, for consecutive services, **I**:49–50, 72–74, 185
of Divine Liturgy, dialogue of priest and deacon before, **IV**:304
of Divine Liturgy, elevation of Gospel book during, **II**:340–41
of Divine Liturgy, "O Heavenly King" said before, **II**:250–52
of Divine Liturgy, proskomidē transferred to, **III**:231, 319, **IV**:44, 56, **V**:196, 199–200, 298–99, 358n1318
of Divine Liturgy, relation to Matins, **I**:41
of Divine Liturgy, small entrance as essential element of, **I**:166
of Divine Liturgy, taking kairos before, **I**:161, 166, **II**:35
of Doxology, service of, **I**:237
of Great Hagiasmos, **I**:50, 72–74
of marriage service, **I**:284–85
of Matins, censing before, **II**:180–85
of Resurrection service, **I**:170, 186, 189, 234
trisagia of, in services during the Paschal season, **III**:59–60
of Trisagion service, **I**:283n973
of unction, **III**:28, 29
of Vespers, priest vesting with the phelonion during, **I**:251
vestments worn during, **I**:251–53
"encomium" of Theophany, **III**:283–89, **V**:259–60
endytē, **I**:144
engaged couples, **II**:155. *See also* betrothal, service of
Enisleidēs, Chrēstos, **V**:183
Enkolpion/Enkolpia, **I**:lix n113, **III**:70, 74n261, 86n314, **V**:204, 205, 220, 395
enniamera, **I**:xxxviii
Enoch (saint), **I**:11
entrance. *See* great entrance; small entrance
Entrance of the Theotokos, feast of
difficult for working people to attend morning Liturgy, **V**:283
dismissal for, **II**:61
exaposteilarion for, **V**:373
katabasies for, **IV**:262–65
kontakion for, "σήμερον" should not be corrected to "αὕτη γάρ," **V**:47–50
stichēra of Great Vespers for, **II**:351

eōthina gospel readings
annual cycle of, **IV**:130–31, **V**:136, 149–53
cycle of Sunday readings and, **II**:78
cycle of tones and, **IV**:319, 321
doxastika for, **IV**:23n103
epistle readings erroneously connected with, in annual cycle, **IV**:118–19, 125, 128–31
exaposteilaria following, **V**:372
for feasts of the apostles, **IV**:186–87, 189
for funeral services during Renewal Week, **II**:302, 304
prokeimena for, **IV**:129–31
read from ambōn, in "asmatic" Matins, **I**:137, **V**:339, 342
for Renewal Tuesday, **IV**:95
for Resurrection service, **I**:186–89, **II**:4–5
separate Gospel book used for, **III**:266
transferred to before the katabasies, on Sundays, **I**:137, **II**:312–14, 402, **III**:172, **IV**:158, 315, **V**:96, 338–43
for Transfiguration, in Typikon of the Savior in Messina, **IV**:136
turning to the north at the holy table during, **I**:136–37
two taxeis of, **V**:338–43
where to stand during, **I**:136–37, **III**:45, 46, **V**:133
white epitrachēlion and phelonion worn by priest during, **I**:136
eōthines prayers, **IV**:151, 280
ephēmerios, **IV**:18
Ephraim the Athenian, **V**:130n467
Ephraim the Syrian, **III**:144
ephymnion/ephymnia
"Alleluia" as, **II**:187, 357, **IV**:42, 210–12, **V**:23, 29–30, 35, 41–47, 110, 115, 143, 153, 173
for Annunciation, **I**:256–57
for antiphons at enarxis of the Liturgy, **I**:256, **II**:292, 370n1191, **III**:43, **IV**:37, 42, 44, **V**:35, 169–70, 173–75, 182, 261
"As many of you that have been baptized into Christ..." as, **II**:404, **IV**:73
for "asmatic" Vespers, **III**:114
"Christ is risen..." as, **IV**:46–49, 260, 328, **V**:169
for eisodikon of marriage service, **III**:132, **IV**:21
for funeral service, **V**:110, 115
illogical to chant without verses, **IV**:46, **V**:170
inversion of text of, **V**:58

during kiss during concelebrations, **III**:89
koinōnikon as, **III**:100
for Meeting of Christ, **I**:256
for the ninth ode, **III**:171–72, **IV**:213, 337, **V**:360
for "Of your mystical supper...," **IV**:145
repeated many times when people formerly chanted together, **II**:259–60, **IV**:44
epigonation, **II**:370
epimanika/epimanikia, **I**:253, **V**:355–58
Epiphanios of Cyprus (saint)
anaphora of, **II**:395, 410–11
sermon for Great Saturday, **V**:132
epistle readings. *See also* allēlouarion/allēlouaria; "Alleluia"; Apostolos
annual cycle of, differences between Greek and Slavic churches, **V**:99–106
annual cycle of, erroneously connected with tones and eōthina gospels, **IV**:118–19, 125, 128–31
annual cycle of, errors in, **IV**:115–31
annual cycle of, preference for epistles of Paul, **V**:244–45
annual cycle of, sequential reading is interrupted by excessive celebrations of saints, **IV**:77–82, 111–14, 133, 198
annual cycle of, structure of, **IV**:75–82, 120, 124–25
for baptism service, **IV**:73
blessing of reader after, **II**:359–63, **V**:306
censing during, **II**:353–59, **III**:209
for commemorations of saints, **I**:275, **III**:112, 214, **IV**:184–204, **V**:244–45, 287, 290
double readings on days when feasts coincide, **IV**:76, 77, 106, 107–8, 111–14, 124, 132–39, **V**:101–2, 243n899
for funeral services, **II**:300–304, **IV**:340–41
for Great Friday Matins, **V**:149
inaudible prayers during, **V**:217, 220, 243
for marriage service, **IV**:245
misalignment of prokeimena of, **IV**:129–30, 319–26
need for preaching on, **II**:179–80
need for preparation and careful reading of, **II**:174, 356
omission or replacement of words should be avoided, **I**:138–39
paired with specific gospel readings, **IV**:125–28, 131

epistle readings (*continued*)
pericopes containing words that have alternative, debased meaning in modern Greek, **I**:138–39
posture during, **V**:234
priest should listen attentively along with people, **II**:356–57, **V**:243
for Small Hagiasmos, **V**:320
for Sundays of Great Lent, **IV**:87
for Sundays of Luke, **II**:77–78, 81, 83, 85, 86
for Sunday of Orthodoxy, **IV**:87
for Sunday of Zacchaeus, **IV**:105–11
for unction, **III**:29–36, **V**:245
veneration of, in comparison to gospel readings, **II**:172–80, 361
whether "And that we may be deemed worthy..." or "Wisdom, arise...," precedes the gospel reading, **V**:19–23
"Epitaphiaka," **II**:227
epitaphios. *See also* procession of epitaphios at Great Saturday Matins
celebration of Great Saturday Liturgy inside the koubouklion and, **I**:xxvi, **III**:178–81
custom of decorating with flowers by women during Great Friday Vespers, **III**:178–79
direction of placement inside the koubouklion, **I**:63–64
Epitaphios of Thessaloniki, **II**:163–64
historical development of, along with aër, **I**:xxviii, **II**:163–66, 225, **IV**:153
remains stretched on holy table throughout Paschal season, **II**:162–66
epitrachēlion
Artoklasia should be celebrated with, **III**:111
belt or piece of cord in absence of, **I**:24
celebration of Paraklēsis or another service without, **I**:23–25
celebration of Vespers with or without, **III**:226
correct form of, **I**:25–26
derivation of name, **I**:25
at funeral services, **I**:22
necessity of, during sacred rites, **I**:23–25, 253–54, **IV**:235–36
not to be worn during engagements in family homes, **I**:294–95
one-piece form is incompatible with historical context, **I**:26
prayers said while vesting with, **V**:355–58
proskomidē cannot be performed while wearing only, **IV**:288
symbolism of, **I**:24

whether priests may exit sanctuary after vesting with, II:268–69
Esdras (righteous one), I:11
Esphigmenou, scroll of Monastery of, I:216–17
"Establish, master" (diaconal exhortation), V:166–67
"eternal marriage," V:336n1243, 337n1244
Eucharist. *See* communion; Divine Liturgy; Holy Bread; lamb; prosphoron/prosphora; reservation of the Eucharist; wine, eucharistic
Euchologia. *See also* Euchologion, editions of
baptismal service patterned on ancient rite, I:173, 175, II:123, 281
Codex Barberini (oldest Byzantine Euchologion), I:129, 284, II:332, III:24, 65, 206, 247, 267, IV:220, 317, V:227, 270, 295
conservatism of, IV:177, 181
divergence from Hōrologia on service of the Paraklēsis, II:263
errors and duplicates from copying of various editions, I:30–33, II:289–90
multiple prayers for Small Hagiasmos, in some Small Euchologia, III:237–39
prayer of eighth day from birth, in old Venetian editions of, I:30
reflect parish rather than monastic practice, II:263, IV:177
Euchologion, editions of
Euchologion (1730, ed. J. Goar), II:372, III:264, 288, 302, IV:294–95, 316
Great Euchologion (1760, Venice), II:263, 286, 287, 354, 358, 374, III:287, IV:294, 316
Great Euchologion (1832, Venice), II:263, 286, 287, 358, IV:294, 316
Great Euchologion (1862, Venice), II:358, IV:292, 294, 317
Great Euchologion (1873, Rome), I:33, II:366, 374, IV:294, 316
Great Euchologion of M. Saliveros (1927, Athens, ed. N. Papadopoulos), II:263, 265, 286, 290, 303, 306, 362, III:63, 68, 75, 264, 288, IV:292, 294, 317
Phountoulēs's editions of certain texts of Great Euchologion, I:li
published in Venice during the Tourkokratia, II:331
Slavonic ("Illyrian") Euchologion, II:301, III:75, 286, V:75
Small Euchologion (1950/1955, ed. Trempelas), I:33, 199, II:288, III:28, 31, 285, IV:23–25, V:317
Small Euchologion (1954, Rome), III:255, 256
Small Euchologion (1956, Apostolikē Diakonia), II:304, III:138, IV:317
Small Euchologion (1963, Apostolikē Diakonia), II:263
Small Euchologion (1968, Apostolikē Diakonia), II:263

Euchologion, editions of (*continued*)
Small Euchologion (1972, Apostolikē Diakonia), **III**:256
Small Euchologion (unknown date, ed. M. Saliveros/Eust. Skarpas, Athens), **III**:293, 320
Eugenia (saint), **I**:11
Eugenios Voulgarēs (1716–1806), **I**:218n721 (repeated: **II**:41n131, **V**:68n292), **V**:215n756
eulogia/eulogiai, **I**:222, 225
euphēmē, **II**:214. *See also* phēmē
Euphēmia (saint), **IV**:189, **V**:76
Euphrosynē (saint), **I**:12, **IV**:272
Eusebios of Alexandria, **II**:142
Eusebios of Caesarea, **III**:308, 313, **IV**:43, 194, **V**:24–25, 28, 31–32, 331
Eusignios (saint), **IV**:195
Eustathios (saint), **IV**:189, **V**:76
Euthymios (saint), **I**:12
Eutychios of Constantinople (saint, patriarch, r. 552–565 and 577–582), **II**:229, **III**:23–24, **V**:197–98, 200–201, 202
Evagrius the Scholastic, **IV**:239
Evangelistaria. *See also* Gospel book; gospel readings
defined, **IV**:76n293
double readings in manuscripts of, **IV**:114, 137–38
errors and need for revision, **IV**:120–21, 131
guidelines created by Emmanouēl Glyzōnios (Glyzounios) and Neophytos, **IV**:108n359
kanonia printed in, **IV**:105
manuscripts of, **IV**:97, 116
readings for Great Friday and Great Saturday Matins, **V**:151–53
readings for individual saints, **IV**:185, 189, 198
titles for periods of Gospels in, **IV**:93–94
evangelists
apolytikia for, **V**:16
as apostles, in categories of saints, **I**:11
associated with four living beings of Revelation, in patristic tradition, **III**:127n460
not mentioned by name in dismissals, **II**:98–100
portrayed on aër/epitaphios, **II**:163, 164
"Evening" (diaconal exclamation), **IV**:161, 169, **V**:108
evening light, lighting and blessing of, **II**:236–40, **III**:115

Evergetis, Monastery of. *See* Typikon of the Monastery of Evergetis
evil eye. *See* vaskania prayer
evlogētaria, **II**:191–92, **IV**:151–61, 171, **V**:109–11, 113, 133, 142–47
"Exalt the Lord our God," **V**:371–77
Exaltation of the Precious Cross, feast of
apolytikia for, **II**:1
Artoklasia should not be celebrated after Matins of, **II**:317
canons of, **II**:348, **V**:7, 323–28
Cherubic hymn, prayer during, **I**:298
Crucifixion lived as if "today," **V**:49
difficult for working people to attend morning Liturgy, **V**:283
dismissal for, **I**:249–50, **V**:160–63, 261
eisodikon for, **V**:160–61, 376
flowers distributed on, **II**:399, 403, **IV**:313, 314
forefeast and afterfeast of, **IV**:85
gospel reading for, **V**:9–12, 106, 148
Hagiasmos on, **III**:183–84
"Having beheld the resurrection of Christ..." at Matins, **V**:341
"Holy is the Lord our God" as exaposteilarion for, **V**:372
idiomelon for, **V**:376n1389
katabasies for, **II**:129, 135–41, **V**:323–28
"Lord, have mercy" said one hundred times at, **V**:2, 4
marriages not celebrated on, **IV**:345–47
memorial services not celebrated on, **IV**:326–27
originally a synaxis following the Dedication of the Temple of the Resurrection, **IV**:52, **V**:82
prayer behind the ambōn for, **II**:68
preparatory fast for, **II**:203, **IV**:250
prosomoion for, **V**:376n1390
as second Great Friday, **IV**:326–27, 347, **V**:162
sequence of Sunday gospel pericopes and, **II**:72–74, 78–79, **IV**:123–24, 125, 137, **V**:103–5
should not be transferred to after the Liturgy, **IV**:313–15
takes precedence over resurrectional theme of Sunday, **V**:179
troparia for, **V**:10–11
wording of commemoration of the Cross, **II**:61, 62
exaposteilarion/exaposteilaria
for fifth eōthinon gospel, **IV**:189
for funeral services, **II**:187, 302, **IV**:211

exaposteilarion/exaposteilaria (*continued*)
"Holy is the Lord our God" as prokeimenon of, **II**:402, **V**:135, 136, 371–72
for memorial services, **II**:194
number of, **II**:2n1 (repeated: **IV**:189n629)
for Pentecost, **V**:80, 372
resurrectional elements of Sunday normally take precedence over feasts of the day, **V**:181
resurrectional exaposteilarion of Sunday, **V**:371–77
for Saint Prokopios, **V**:78
for saints without a doxastikon in the Mēnaion, **V**:392, 396
in two taxeis of Matins gospel, **V**:341
for unction, **III**:26, **IV**:84
for Wednesday of Fourth Week of Lent, **V**:350, 352
exclamations. *See also* "Blessed is the kingdom ..."; diaconal commands and exhortations; polychronismoi
"Always, now and ever..." and "Blessed is our God...," **II**:380–90
assignment of, in a concelebration, **II**:277–78, **V**:303–4, 307
defined, **III**:1, **IV**:28 (repeated: **I**:41n127, **II**:381n1214, **V**:203n712), **IV**:218–19
dialogue between priest and deacon and, **II**:150, 295, **III**:19, 25, **IV**:26–32
of the ektenēs, **III**:189, **IV**:219, **V**:224, 228, 304
"exclamatory chanting" prolongs the service, **I**:41n127, 328, **II**:359
"For you, our God, are holy...," **IV**:268–71
"For you are the king of peace...," **IV**:151–61, 339
"Hearken, O Lord Jesus Christ..." lacks, **IV**:218–24
inclinations to hierarch before and after, **II**:273
loss of meaning of, when associated prayers are said inaudibly, **II**:150, 248–49, 292–95, **V**:209, 217, 218, 220, 320
of prayer of the anaphora, **V**:228, 229–30, 304
of prayer of the Cherubic hymn, **IV**:223, 224
of prayer of the proskomidē, **V**:304
of prayers for the catechumens, **V**:238, 349
of prayers of Lamp-lighting, **I**:190–91, **IV**:219
of prayers of Matins, **IV**:219, **V**:223–24
of prayers of the antiphons, **V**:304, 307
of prayers of the faithful, **IV**:237–39, 243, **V**:228, 229, 304, 308–12
of prayers said "in an exclamatory manner" (ἐκφώνως), **II**:380–90, **IV**:28 (repeated: **I**:41n127, **II**:381n1214, **III**:1n5, **V**:203n712), **IV**:218–19,

V:203–6, 225, 292
rarely repeated twice in the same service, **IV**:152–53
relationship with associated prayers, **V**:221–27
responses to, in absence of a chanter, **I**:95
said "melodically," **IV**:28, 218–19, **V**:208, 210, 224–25, 241
shared between Liturgies of Basileios and Chrysostomos, although associated prayers are different, **V**:227–30
"stray" exclamations detached from their prayers, **III**:1–6, 25, 188–89, **IV**:20–21, 26–32, 219, **V**:220, 224–25, 309, 319–20
"Take, eat..." and "Drink of it, all..." said before blessing the bread and wine, **II**:393–98
of the trisagion hymn, **II**:292–95, **III**:185–90, **IV**:268–71, **V**:223, 304, 318, 319
excommunication
associated with lack of decomposition, **I**:118n394
and Kollybades controversy, **I**:288n984 (repeated: **V**:180n644)
and reception of communion, **I**:15–18
exhumations, **I**:118, 194n640, 201–3. *See also* burials
exit of icon of Christ the Bridegroom, **V**:13–16
exōrason, **I**:153
exorcism. *See also* oil of exorcism
prayer of exorcism in service of baptism, **I**:184–86, **II**:275–76, 327, **V**:332
vaskania prayer as type of, **I**:109, **II**:24
"Explanation for Priests and Deacons." *See* "Teaching for Priests and Deacons" (attrib. Lampanitziōtēs or Kallinikos III)
Explanation for those uninstructed in the Divine Liturgy (Monastery of Koutloumousiou), **V**:126
Explanation of the Divine Liturgy of the Presanctified Gifts (attrib. Theodōros the Stoudite)
on anabathmoi in the Presanctified, **V**:414
on "Blessed is our God" and "Blessed is the kingdom," **IV**:176–77
on blessing after communion, **III**:91, 92
on closing of beautiful gate after great entrance, in the Presanctified, **II**:307, 308
on eating fish on Saturday of Lazarus, **I**:110
on service of the proskomidē, **II**:232–33, 261
on taking kairos, **I**:160–61
on transfer of remainders of the Eucharist to the prothesis, **II**:382

fanning of precious gifts
complications, of when priests started serving alone, **I**:88–90
historical development of, **I**:89–90, **II**:156–58
incorrect to fan with the cross, **I**:90
fans, liturgical, **I**:22, 89–90, **II**:163, 164
Farrell, John Edward, **III**:143n518
fasting
adaptation to parishes and lives of working people, **I**:91–92, 292–94, **II**:69–70, 106–8, **III**:177, **V**:96–97
ancient fast broken with bread and water after the ninth hour, **I**:292–93
Artoklasia, not necessary before partaking of, **II**:314, 316
before communion (eucharistic fast), **I**:119–22, **II**:69–71, 204, 315n1000, **IV**:231–32, **V**:275–78, 280–87
consumption of dairy (κατάλυσις τυροῦ), **I**:xvii
consumption of everything (κατάλυσις εἰς πάντα), **I**:xvii, **II**:14, 202, **IV**:249–51, **V**:257
consumption of fish (κατάλυσις ἰχθύος), **I**:xvii, 291, **IV**:249n953, 251
consumption of wine and oil (κατάλυσις οἴνου καὶ ἐλαίου), **I**:111, 291–92, **V**:249, 347
days of fasting exceed half the days of the year, **I**:92
Divine Liturgy incompatible with, **I**:267–69, **II**:13–14, 297, **III**:107, **V**:193, 247, 286
extension (ὑπέρθεσιν) of fasting for one, two, three or more days depending on zeal, **I**:91
foods prohibited as "fruit... and products, of the things from which we abstain," **I**:293
Forerunner associated with, **IV**:195
Friday fasting during Great Lent, **I**:91–92
Great Hagiasmos, not necessary before partaking of, **III**:290, **V**:256–59
on Great Saturday, **I**:120, 121, **II**:107, **V**:247, 282
marriage prohibited during periods of, **I**:48
monastic practices, **I**:92, 112, **IV**:8n24, 11, **V**:96–97, 280n1003, 347
monophagia, **V**:347
necessary limits on, **V**:258–59
Palm Sunday, eating fish on, **I**:110–12
in preparatory period for Nativity and Theophany, **II**:12–13
and the Presanctified, **I**:91, 267, **III**:173–77, **V**:413
prohibited on Saturday and Sunday, **I**:121, 291–92, **II**:69–71, 202–4

refraining from oil and fish but consuming olives and caviar, **I**:292–94
on Sunday of Veneration of the Cross, **I**:291–92
theme of canons of saints commemorated during Lent, **IV**:272, 274
theme of readings for Sundays of Meatfare and Cheesefare, **IV**:127, 323
Vespers and, **I**:91–92
on Wednesday and Friday of Cheesefare Week, **II**:25–32
xerophagy, **I**:91, 121, 202, 291, 292, **II**:70, 203, **III**:173, **V**:259, 347
"Father, Son…," chanted during kiss of peace, **III**:86–90
Fathers, as category of saint, **I**:12
feast of Lights. *See* Theophany, feast of
females. *See* women/females
"ferial" days, **V**:35, 36, 39
Finding of the Head of John the Forerunner, feasts of
dismissals for, **I**:14
First and Second (February 24), **II**:30, **III**:110, **IV**:7, 50, 193, **V**:56, 107–8
Third (May 25), **IV**:49–52, 193, **V**:83
Finding of the Precious Cross, **II**:61, **III**:110, **V**:162
firecrackers, **I**:167n532
First and Second Council. *See* Council of Constantinople (861)
First Apology (Justin Martyr), **I**:260
First Hour
difference between monastic and parish practice, **II**:127–28, **III**:272
introductory elements of, **IV**:348–50
read in katholikon, in monasteries, **II**:20
read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
of Thursday of the Great Canon, **V**:416
time of, in monasteries, **II**:33, **IV**:2, **V**:144n528
troparia/theotokia for, **IV**:275, 277
of Wednesday of the Fourth Week of Lent, **V**:351
Fischer, Balthasar (1912–2001), **I**:xliii
fish, eating of
on feasts falling within fasting periods, **I**:110
on Palm Sunday, **I**:110–12
refraining from oil and fish but consuming olives and caviar, **I**:292–94
on Saturdays and Sundays of Great Lent, **I**:291
Flōros (saint), **IV**:196
flour, **IV**:240–41
food. *See* fasting; fish, eating of

"For pious and Orthodox Christians," **II**:283–87, **III**:321, **IV**:64, 205, **V**:301, 368
"For with you is the fountain of life, in your light we shall see light," **I**:69–74, **III**:69–74, **V**:164
"For you are the king of peace...," **IV**:151–61
"For yours is the kingdom...," **IV**:307–9, **V**:221–22, 225, 226
forefathers, as category of saint, **I**:10–11. *See also* Sunday of the Forefathers
forefeasts and afterfeasts
  dismissals of feasts of the Lord, **V**:160–63
  of Exaltation of the Precious Cross, **IV**:85, **V**:10–11
  of feasts of Saint John the Forerunner, **V**:54–56
  liturgical meaning of "today," **V**:47–50
  of Nativity of the Lord, **II**:12–13, **IV**:85–86, 89, 137, 183, 274, **V**:6, 7, 47–50, 104, 141, 246–51, 266
  normally limited to feasts of the Lord and of the Theotokos, **V**:54
  of Pentecost, **IV**:250–51, **V**:6–7, 82
  resurrectional elements during afterfeast periods, **V**:180–81
  of Saint Dēmētrios, **IV**:206, **V**:55
  of Theophany, **IV**:85, 112–13, 137–38, 183, 195, 273, **V**:6, 246–51
  "σήμερον," in forefeast troparia chanted on days other than the eve of the feast, **V**:47–50, 266
Forerunner. *See* John the Forerunner
forgiveness, asking for
  on Cheesefare Sunday, **III**:53n194
  during Compline, **III**:52–54
  while taking kairos, **II**:32, 35, **III**:236–37
fortieth day service
  associated with Meeting of Christ, **III**:130–32
  for baptized vs. unbaptized child, **I**:168–69, 181–83, **III**:247, 255–59, **V**:60
  bringing of child into bēma at, **I**:168–69, 183, **III**:194, 246–59, **V**:60–62
  if child has died, **I**:76–79, 181, **III**:10
  churching of child, **I**:68, 78, 109, 150, **III**:130, 248–59
  deferral of, if child's health does not permit, **III**:261–62
  dismissals at, **I**:240, **III**:10, 256
  historical development of, **III**:247–59
  implication of ritual impurity in prayers of, **III**:244, 249, 256, 259, 260
  location of, in absence of a narthēx, **III**:9
  midwife's role in, **II**:133–34
  miscarriage, prayer for, **I**:76–79

naming of child and, **I**:150, 152, **II**:134
not said if a woman dies in childbed before completing the forty days, **III**:260–62
prayers for the mother, **I**:78, **III**:255, 259, 260–61, 263
prayers only said for woman who has given birth normally, **I**:78
requests for "half-forty-day blessing," **III**:263–65
troparia for, **II**:325–26
forty Liturgies, **I**:268, 273–75, **III**:10–11
Forty Martyrs, **I**:158, **II**:399n1292, **III**:110, **IV**:7, 10, 193, **V**:56, 77, 106–8
four elements, **II**:319–20
four living beings of Revelation, **III**:120–27
fraction, **I**:265, 278, 279, **II**:248, 291, **III**:63n226, **IV**:226, 285, 308
Frangopoulos, Athanasios, **III**:xiii
Franks, **V**:186, 368
fruit, consumption of during fasting periods, **I**:292–94
fruit trees, newlyweds planting, **I**:277–78
funeral services. *See also* burials; memorial services; Trisagion (service for the dead)
abridgement of, in modern Typika, **IV**:253–54, 259, **V**:109
accompaniment of deceased by parish priest to graveyard, **I**:21–23
"Alleluia" chanted at, **II**:187, 190, 199, 302, 303–4, **IV**:101, 105, 210–12
"Alleluia" chanted twice rather than three times, in funerals of priests, **IV**:210–12
amômos in, **II**:186, 194, **IV**:154, 171, 212, 317–18, **V**:35, 109–10, 142
baptism of an infant prior to funeral of a deceased family member, **II**:71
Beatitudes, omission of, **IV**:251–54
bells, use of, **I**:61
changing language of troparia to the female gender, in a funeral for a woman, **IV**:170–72
colors of vestments and liturgical coverings during, **I**:56–57
commemoration of the deceased by name, **III**:230, 231
Council of Carthage on, **V**:285
curses and interdicts, prayers of absolution for, **I**:117–19
dismissals for, **I**:240, **II**:100–101
display of body in home of deceased, **I**:21n79, 283n974
"For you are the Resurrection ..." repeated in, **IV**:153
funeral prayer ("Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός ..."), **IV**:316–19, **V**:269–75
gospel reading read by first ranked celebrant, **V**:388

funeral services (*continued*)
on Great Friday, **IV**:169–70, 327
Great Saturday Matins, funereal character of, **I**:22, **II**:223, 224, 227, 305, **III**:180–81, **IV**:153–54, **V**:109–11
for hierarchs, **II**:22–24, 186, 197
for infants and small children, **II**:186, 192–96, **IV**:101
Kneeling of Pentecost, funereal character of, **IV**:13–14
koinōnika for, **III**:98
for longstanding noncommunicants, **I**:276–77
Matins, modeled on, **II**:186, 301, **IV**:153, 252–53, 333, **V**:109, 142
for "men in the world," **II**:186–89
for monastics, **II**:186, 188, **IV**:145
for non-Orthodox deceased, **I**:191–95
odes are not chanted with stichologia, **V**:365
originally combined with Liturgy, **III**:211, **V**:22
during Paschal period, **II**:300–304, 306–7
prayers said "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:210
for priests, **II**:22–24, 186, 188, 197, 198, **IV**:101, 210–12, 234
prokeimena for, **III**:104, **IV**:340–41
during Renewal Week, **II**:300–304, 329
taxis of, in parishes, **IV**:171, 251–54
time of, depending on hour of death, **I**:283n974
Trisagia celebrated before or after, **I**:283–84, **II**:197
for unbaptized children, **I**:108–10
"With the saints..." (kontakion), omission of, **IV**:251–54
for a woman who died in childbed, **III**:260–62
for women in general, **II**:186–89, 193, **IV**:170–72

Gabriēl (archangel), **IV**:250n963, **V**:50–54, 55, 56, 82
Gabriēl Dionysiatēs (1886–1983), **II**:68n219, **IV**:205–6, 282
Gabriēl of Pentapolis, **I**:xxxv, 23
Gabriēl Sevēros (metropolitan of Philadelphia), **II**:97, **V**:68, 75, 119
Garitte, Gérard, **I**:xliii
gate. *See* beautiful gate; royal gates
Gedeōn, Manouēl, **IV**:50
gender. *See* women/females
Gennadios II Scholarios (patriarch of Constantinople, r. 1454–1456, 1463, 1464–1465), **V**:253–54
Gennadios (Arampatzoglou) of Ilioupolis (1883–1955), **II**:76, **IV**:105–6

Georgian Calendar, **IV**:250
Geōrgios (hymnographer), **IV**:272–74
Geōrgios (saint)
categorized as "great martyr" in lists of saints, **I**:11
commemoration of translation of relics of, **IV**:196
commemoration transferred, when falling in Lent or Great Week, **III**:110n414, **IV**:190, **V**:406, 409
popularity of, **II**:99
readings for commemoration of, **IV**:193
troparia for, **III**:241, **V**:29, 363, 396
Geōrgios I (king of Greece), **V**:187n665
Geōrgios of Chios (saint), **I**:12
Geōrgios of Iōannina (saint), **I**:12
Geōrgios of Mytilēnē (saint), **IV**:7, 90, **V**:411, 412
Geōrgios of Nikomedia (saint), **I**:142
Geōrgopoulos, Daniēl, **I**:80, 81, 272, 278, 287–88, **II**:55, **III**:50, 117, **V**:89–91
Gerasimos in Jordan (saint), **IV**:272, 274
Gerasimos of Kefalonia (saint), **IV**:112
Gerasimos Mikragiannanitēs (1905–1991), **II**:8n19, **V**:394
Germanos I (saint; patriarch of Constantinople, r. 715–730) (attrib. author of *Ecclesiastical History and Mystical Contemplation*)
on "Alleluia" and its verses, **IV**:104, **V**:32–33
on antiphons of the Divine Liturgy, **V**:170–71
biographical information, **I**:115n386 (repeated: **II**:50n153, **IV**:43n194, **V**:33n154)
on blessing by the hierarch from the synthronon, **III**:208
canons composed by, **V**:11
on censing, symbolism of, **IV**:215
on censing during communion, **IV**:143, 215
commemorated in dismissal of the Presanctified, **II**:244
connects four living beings of Revelation with the participles introducing the "biblical trisagion," **III**:126–27
on elevation of the Holy Bread, **IV**:227
on elevation of the Panagia in honor of the Theotokos, **I**:225
on lamb and excised particles, symbolism of, **II**:92–93, 95–96, **V**:69
on lance, symbolism of, **II**:391
on orarion, symbolism of, **III**:76–77
on proskomidē bread, **I**:115–16

Germanos I (*continued*)
on raising of the Precious Gifts after communion, **II**:384
on relative importance of epistles and Gospels, **II**:178, **V**:388
on small and great entrances, symbolism of, **II**:50, 51
on taxis of enarxis of the Liturgy, **IV**:44
"Glory to God in the highest," **I**:41
Glyzōnios (Glyzounios), Emmanouēl (1540–1596), **II**:75–76, 78, **IV**:108, 118–20, **V**:105
Goar, J., **II**:372, **III**:264, 288, 302, **IV**:294–95, 316
"God is the Lord," **III**:310, **IV**:278, **V**:28, 35–39, 142, 153
godparents, **III**:163n612. *See also* sponsors (baptismal)
Good Friday. *See* Great Friday
Gospel book
bowing of heads or kneeling under, **II**:343–44, **V**:184
censing of, prior to Gospel reading, **II**:354
contains pericopes for "Unnamed" saints, **IV**:198
differences between Greek and Slavic texts, **V**:101–6
elevation of, during "Blessed is the kingdom," **I**:xxvi, **II**:340–41, **III**:280
entrance with, in services where a Gospel reading is provided, **IV**:309–13, **V**:61
Evangelistaria printed at the end of, **II**:75–76
and historical development of small entrance, **II**:45–52, **IV**:309–13
kissing of, during Divine Liturgy, **II**:342–44, 403–4, **IV**:178
kissing of, during service of marriage, **IV**:241–42
kissing of, during Sunday Matins, **II**:324–25, 343–44, 402, 403–4, **V**:136, 179–80, 342
lacks readings for Wednesday and Friday of Cheesefare Week, **II**:25–27
marriage service, held by priest during sacred dance, **V**:333–37
marriage service, kissing during, **IV**:241–42
marriage service, used to separate hands of newlyweds at, **I**:69–70
marriage service or baptism, use of two books during, **III**:265–66
placed in koubouklion on Great Friday, **I**:63–64
and ranks of clergy in a concelebration, **V**:306
in rubrics for Small Hagiasmos, **II**:37n112
side held forward, during entrance and on holy table, **I**:297–99
tracing of sign of the cross with, during enarxis of Liturgy, **II**:340–41
veneration of, in comparison to Apostolos, **I**:229, **II**:172–80
wrapped in aēr and carried in procession on Great Friday and Great Saturday, **II**:163–66, 221–26, **IV**:153, 160

Gospel of Nikodēmos, **I**:176–77, 180, **II**:229–31, **V**:271
gospel readings. *See also* allēlouarion/allēlouaria; "Alleluia"; eōthina gospel readings; John, Gospel of; Luke, Gospel of; Mark, Gospel of; Matthew, Gospel of
"And that we may be deemed worthy..." or "Wisdom, arise..." preceding, **V**:19–20
for "asmatic" Sunday Matins, **I**:187
for baptism service, **III**:140, **IV**:73
Beatitudes in place of, in service of the typika, **V**:400
blessing of reader of, **IV**:102, 104
censing prior to, **II**:354–59, **IV**:58, 102, 104, **V**:61
for commemorations of saints, **I**:275, **III**:112, 214, **IV**:77–82, 184–204, **V**:287–90
differences between Greek and Slavic churches in annual cycle of, **V**:99–106
double readings on days when feasts coincide, **IV**:76, 77, 106, 107–8, 111–14, 124, 132–39, **V**:101–2, 243n899
ektenēs after, **II**:329
errors in annual cycle of, **IV**:115–31
for Exaltation of the Precious Cross, **V**:9–12, 106, 148
for feast of Saint Anna, **II**:321
for the First Salutations, **II**:338–40
for funeral services, **II**:300–304, **V**:35
for Great Friday Matins, twelve pericopes of, **V**:147–53, 387
for Great Friday Vespers, combines accounts of several gospels, **IV**:146–49, **V**:148
for Great Friday Vespers, rite of unnailing during, **III**:181
for Great Saturday Matins, **IV**:130–31, **V**:152
for Great Thursday, **V**:148, 387
importance and solemnity of, **II**:172–80, 361, **V**:388–89
kneeling during, **V**:184
by a layman, if the priest has eye disease, **IV**:172–73
for marriage service, **IV**:242, **V**:402
for Monday of the Holy Spirit, Matins of, **IV**:51, **V**:83
in multiple languages for Vespers of Pascha, **IV**:173, **V**:343–46
omission or replacement of words should be avoided, **I**:138–39
paired with specific epistle readings, **IV**:125–28, 131
for Palm Sunday Matins, prokeimena of, **III**:36–38
for the Pannychis during first week of Lent, **II**:340

gospel readings (*continued*)
for the Paraklēsis, **V**:343
pericopes containing words that have alternative, debased meaning in modern Greek, **I**:138–39
periods of each gospel, **IV**:93–99, 123–25, 129
posture of faithful during, **V**:233, 234, 235
preaching of divine word should follow immediately after, **I**:260
preparatory rites that precede, **II**:354, 358–59, **III**:45–46, **IV**:58, 59, 102, 104, **V**:19–23, 223, 224, 278, 296, 305–6, 343–46
for Presanctifieds of Great Week, **V**:19–20
purchasing and lighting tapers during, **I**:125–27
read by deacon in the Liturgy, but by priest or hierarch in other services, **V**:386–91
read by hierarch and repeated by deacon, in manuscripts, **V**:389–91
repeated in multiple languages for Vespers of Pascha, **IV**:173
repetition of pericopes, **IV**:75–82, 111, 199
for Resurrection service, **I**:186–89
sequence of in annual cycle, **II**:72–86, **IV**:97, 125, **V**:99–106
sequential reading is interrupted by excessive celebrations of saints, **IV**:77–82, 111–14, 133, 198
for Small Hagiasmos, **V**:320
for Sunday of Thomas, Matins of, **V**:133, 136
for Sundays of Great Lent, **IV**:87–89, 322–25
Sundays of Luke, sequence of, **IV**:85–87, 124
Sundays of Matthew, sequence of, **II**:72, 73, 77, **IV**:107, 109–11
for unction, possibility of omitting, **III**:29–36
veneration of, in comparison to epistle readings, **II**:172–80, 361
for vigils vs. days of great feasts, **IV**:182–84
weekly structure of, **IV**:120–24
Gourias (Guria) (saint), **IV**:81, 197, **V**:287, 290–91
"Grant victory to the kings over the barbarians," replaced by "Grant victory to the pious over the adversaries," **IV**:62–66, 205, **V**:47–48, 369
graves. *See also* burials; cemeteries
chanting during transfer of remains to the grave, **II**:304–7
decorating tombs with roses, **IV**:90–91
lighting tapers and offering food at, after Kneeling Vespers of Pentecost, **IV**:13–14
of priests and their wives (presbyteres), **II**:21–22
Great Canon, **III**:14–18, **IV**:84, 335, 352n1334, **V**:323, 365, 412–17

Great Chartophylax, **V**:391
Great Compline. *See under* Compline
great doxology. *See* lauds
great entrance. *See also* Cherubic hymn
absolution of curses and interdicts, prayers read by hierarch, **I**:117
"Alleluia" said at, **V**:45
beautiful gate closed after, in Liturgy of the Presanctified, **II**:307–8
commemoration of names at, **I**:26–30, **II**:241, 243–44, **IV**:59, **V**:242, 298–99, 303
continuation of the plērōtika after, **II**:337
curtain of the beautiful gate, opening and closing of, **I**:101–2
"Do good, master," diaconal exhortation said after, **V**:166–68
epitaphios carried in procession during, in Byzantine Liturgies, **II**:164, 166, 225
hands used to hold paten and chalice during, **I**:285–86, **V**:117–19
if hierarch attends Liturgy privately within the bēma, **IV**:93
in hierarchical Liturgy, **I**:117, **II**:368–71, **V**:298–99
historical development of, **II**:45–52, 368–69, **V**:197–200
kneeling during, **V**:184
Liturgy cannot be interrupted after, **I**:286–88
"May the Lord God remember all of us in his kingdom...," whether to say while walking, **II**:253–57
paten and chalice contain the "antitypes" of the Precious Body and Blood, **I**:285–86
posture during, **V**:231n837, 233
"Raise the gates" dialogue during, **II**:228–29, 231
symbolism of, **II**:49–51, **V**:218
whether hierarch receives the gifts and commemorates, when he presides outside the bēma, **II**:273–74
Great Friday
antidōron distributed on, **II**:296, 299–300
Crucifixion lived as if "today," **V**:49
day of strict fasting, **II**:13, 296
Divine Liturgy not celebrated on, **II**:297–99, **V**:249–50
Exaltation of the Precious Cross as second Great Friday, **IV**:326–27, 347, **V**:162
funeral services on, **IV**:169–70, 327
Great Hours of, **II**:13, 15, 299, **IV**:100–105, **V**:152, 248, 387, 398
Lord's Prayer omitted from the typika, in monasteries, **V**:398

Great Friday (*continued*)
memorial services not celebrated on, **IV**:326
parallel with eves of Nativity and Theophany, **II**:12–16
priest may celebrate Great Thursday and Great Friday services in two different temples, **III**:56–57
triōdion for, **IV**:344, **V**:7
when Annunciation coincides with, **II**:15–16, **V**:250n910
Matins
canons for, **IV**:332
carrying of icon of Crucified Christ during, **I**:61
dismissal for, **V**:261
now transferred to evening of previous day, **II**:108
text of antiphon "Κύριε, ἐπὶ τὸ πάθος τὸ ἑκούσιον παραγενόμενος...," **II**:210
twelve gospel readings for, **V**:147–53, 387, 388
Vespers
"Alleluia" said at, **IV**:101, 103
bells, use of, **I**:60, 61
dismissal for, **V**:261
gospel reading combines accounts of several evangelists, **IV**:146–49, **V**:148
historically connected to the Presanctified, **II**:297, 299, **IV**:104
Old Testament and epistle readings, tradition of, **V**:150
placement of epitaphios in koubouklion, **I**:63–64
procession and veneration of Gospel book, **II**:163–66, 221, 225, 226, 227–29, **IV**:310, 312
prokeimenon for, **IV**:340–41
rite of nailing and unnailing of icon of Crucified Christ, **I**:61–63, **III**:179–82, 280, **V**:15, 150
Great Hagiasmos
baptisms on Theophany, sanctified water used for, **I**:279–80, **II**:311, **III**:165, **IV**:231, **V**:257
bells, use of, **I**:60
celebrates the Baptism of the Lord, **I**:264, 279–80, **IV**:230, 231
combining new Great Hagiasmos with that kept in the church, **I**:68
difference from Small Hagiasmos, **I**:263–65, **IV**:228–33
dismissal for, **I**:75–76, **V**:252–54
drinking of sanctified water, **I**:264, **II**:16–19, 44, **III**:290, **IV**:232, **V**:253, 255–59

enarxis for, I:50, 72–74
on eve vs. day of Theophany, I:263–65, II:167–72, III:283, 289, IV:228, V:255–56, 259–60
exclamations in, V:223
general expressions in prayer do not mean that all water has the same efficacy as Great Hagiasmos, I:280
giving of sanctified water to the faithful or to those with a spiritual impediment, instead of holy communion, I:156, II:16, 18, III:290, V:257
gospel reading read by first ranked celebrant, V:388
"Let us pray to the Lord—For you, our God, are holy…," IV:271
litanies and petitions of, II:17–19, V:318
location of celebration of within the temple, III:190–91
omission of monthly Hagiasmos of January 1 and, III:183–84
parallels with baptism, II:16, 44–45, 110–12, 114, III:285
parallels with prayer of the anaphora, II:109–11, IV:230
parallels with Small Hagiasmos, II:39, 40, 41
parish vs. monastic practice, I:263–65
petitions for healing of soul and body, I:157
plunging of cross during, II:37n112, 112–19, IV:231, 243, V:318
and prayer behind the ambōn and dismissal of preceding Liturgy, I:72–74, IV:231–32, 315, V:251–54, 258
prayers for sanctification of the water, II:108–15, III:239, 284–85, IV:230, V:256–57, 259
and preparatory fast of Theophany, II:202–4, V:251, 256–59
preparatory prayer of the priest said inaudibly, III:284, 285, V:207
preserves exclamation and synaptē of the trisagion, III:188
"prologue" or "encomium" of ("Trinity beyond all being…"), I:263–65, III:283–89, V:259–60
sanctification of houses on the eve of Theophany with last year's Great Hagiasmos, I:68
sanctification of the water occurs at the invocation of the Holy Spirit, III:292–94, V:316
sanctified water should not be returned to the church, II:19
sanctifying grace of, IV:228–33, V:256–57
use of reserved sanctified water, I:156–57, V:255
vestments worn for, I:253
whether the priest faces the people or the sanctuary, III:190–91

Great Hagiasmos (*continued*)
"You have formed creation out of four elements," in the prayer "Great are you, O Lord...," **II**:319–20
"πρόσχημα" must not be changed to "σχῆμα," in prayer of inclination, **III**:304–5, **V**:265
Great Hours
"Alleluia" not chanted after epistle reading, **IV**:100–105, **V**:22
epistle and gospel readings of, **V**:22, 150
of eve of Nativity, **I**:60, **II**:12–16, **IV**:79, 100–105, 148, 348, **V**:247–51, 398, 399
of eve of Theophany, **I**:60, **II**:14, **III**:289, **IV**:100–105, 348, **V**:247–51, 398, 399
of Great Friday, **II**:13, 15, 299, **IV**:100–105, **V**:152, 248, 387, 398
introductory elements of, **IV**:350
main celebrant vests more fully than concelebrants, **I**:254
Ninth Hour, taxis of, **V**:398
Great Lent
"Alleluia" during Matins of, **V**:153–54
Annunciation coinciding with Sundays of, **IV**:132–33
catechumens, petitions for, **I**:142, **V**:348–49
Cheesefare Week, relation to, **II**:28, 30, **IV**:97
colors of vestments and liturgical coverings during, **I**:54, 55
compared to lesser fasts, **IV**:249–50
conclusion of, on Friday before Palm Sunday, **I**:110
consumption of fish on Saturdays and Sundays of, **I**:291–92
epistle readings during, **IV**:125, 323
fasting, progression of, **IV**:249
fasting before communion, **I**:120, **III**:173–75, **V**:277–78, 282
fasting on Sunday of Veneration of the Cross, **I**:291–92
fasting on Wednesdays and Fridays, **I**:91–92, **III**:173–74, **V**:346–52
fasting prohibited on Sundays, **I**:291–92
forty Liturgies cannot be celebrated during, **I**:268, 273–75, **III**:10–11
gospel readings for Sundays of, **IV**:87–89, 124, 322–25
gospel readings for the Pannychis during first week of, **II**:340
Hours, parish reading of, **I**:34–35
imitated by forefeast of the Nativity, **IV**:85
marriages not performed during, **III**:210, 217, **IV**:345
meaning of blessing during "The Light of Christ illumines all...," **II**:234–36

penitential Vespers of Sundays of, **V**:1–2
Presanctified Liturgies during, **I**:xxx–xxxi, 267–70, 273–75, **II**:107, **III**:107–11, 173–78, **V**:275–78, 347–48, 397–401, 412–17
prokeimena for, **III**:103, 104, 106, **IV**:169, 341
restrictions of celebration of Liturgy during, **I**:267–68, **III**:10–11, **IV**:249, **V**:193
royal service during, **II**:184
saints whose feast days fall during, commemoration of, **I**:158, 268–69, 273–75, **III**:107–11, **IV**:274, **V**:106–8, 406–13
Salutations, services of, **II**:338–40, 353
Small Hagiasmos, custom of transferring March 1 and April 1 to the following Saturday, **IV**:36–37
themes of troparia of the Hours, **IV**:274–79
tones, cycle of, **IV**:322–25
transfer of times of services from their natural places, **I**:91–92, **II**:126, 128, **III**:173–78, **IV**:183, **V**:139
trisagion of Matins on ferial days, **II**:182
Wednesday of Fourth Week of, liturgical significance of, **V**:346–52
when faithful die during Lent, Liturgies are not offered for them until the Sunday of Thomas, **III**:11
"great martyrs," as category of saint, **I**:11
Great Monday
lauds of Matins for, **II**:209, **V**:261
service of the Bridegroom, **I**:138, **V**:13
triōdion for, **IV**:262
"Wisdom, arise..." before gospel reading, in Typikon of Violakēs, **V**:20
Great Saturday. *See also* Resurrection service; Pascha, vigil of
fasting on, **I**:120, 121, **II**:107, **V**:247, 282
Lord's Prayer omitted from the typika, in monasteries, **V**:399
tetraōdion for, **IV**:344, **V**:7
Matins (*See also* procession of epitaphios at Great Saturday Matins)
amōmos at, **IV**:154–61, **V**:108–17
"asmatic" trisagia associated with, **IV**:269
ektenēs concludes, **V**:240
exaposteilarion for, **V**:373
exclamation of "For you are the king of peace...," **IV**:151–61
as "funeral service" for Christ, **II**:223, 224, 227, 305, **III**:180–81, **IV**:153–54, **V**:109–11, 115
gospel and sermons read at, **V**:125, 130–33, 152, 339, 342

Great Saturday (*continued*)
MATINS (*continued*)
"Holy is the Lord our God" chanted without "Exalt the Lord our God...," **V**:375, 377
lamentation upon the grave, **II**:162, 314, **III**:180, **IV**:151–61, 315, **V**:108–17
procession and veneration of Gospel book, **II**:163, 166
taxis of, **IV**:154, **V**:342
VESPERAL LITURGY
"Arise, O God..." replaces "Alleluia" at, **I**:233, **II**:357, **III**:104, **IV**:103, 165, 167–68
as combined Vespers and Liturgy, **I**:9, 70, 82, **V**:282
difficulties of giving communion to workers who cannot attend, **II**:105–8
eighth ode chanted at end of Old Testament readings, **IV**:343
entrance with Gospel book, in Typikon of Saint Sophia of Constantinople, **IV**:312–13
eves of Nativity and Theophany patterned on, **IV**:162, 182–83, **V**:247
gospel reading for, **IV**:123, 182–83
historical development of vigil of Pascha, **I**:169–70, 189
koinōnikon for, **III**:101
"Let all mortal flesh keep silent...," said instead of prayer of the Cherubic hymn, **I**:296, **III**:266–71
Liturgy of Saint Basileios the Great celebrated on, **I**:170, 189, **III**:18–19, 277, 289, **IV**:104, 178, 183, 270
"May He who rose from the dead," as appropriate dismissal for, **I**:230–35
Old Testament read during, **II**:164, **IV**:138, 343, **V**:247
prayer behind the ambōn for, **II**:68
prayer for small entrance of, **I**:163–67
prokeimenon omitted for, **IV**:161–69, **V**:108
resurrectional character of Great Saturday Vespers, **I**:230–35
should be celebrated on the holy table rather than the koubouklion, **I**:xxvi, **III**:178–81, 280
time of celebrating, **I**:170, 189, **II**:14, 107, **V**:282
triple recitation of Cherubic hymn, in ancient Liturgies, **V**:199
what is said before epistle reading, **III**:18–19
Great Thursday
distributing communion in the morning from the Presanctified Holy

Bread, **II**:105–8, **III**:290–92
drying of Holy Bread of, **I**:278–79
priest may say Great Thursday and Great Friday services in two different temples, **III**:56–57
reservation of Eucharist for the sick on, **I**:158–59, 271–73, **V**:74
triōdion for, **IV**:344, **V**:7
MATINS
canons for, **V**:7, 343
gospel reading for, **II**:377
VESPERAL LITURGY
"Alleluia" not said, in Jerusalemite-Georgian *Kanonarion*, **IV**:102
as ancient exception to eucharistic fast, **I**:120–21
as combined Vespers and Liturgy, **I**:9, 82, **II**:107, **III**:277
consumption of remainder of the Holy Elements after, **III**:290, 292, **IV**:240
dismissal for, **V**:261
gospel readings for, **V**:148, 387
koinōnikon for, **III**:96, 98
Liturgy of Saint Basileios the Great celebrated on, **III**:18–19, 277, **IV**:178, 270
not the only Liturgy of the year at which Holy Bread may be reserved for parish needs, **I**:272
"Of your mystical supper…," chanted instead of the Cherubic hymn, **I**:296, **III**:269–70, **IV**:144–45, **V**:43
Old Testament read during, **II**:164, **IV**:138, **V**:247
prayer behind the ambōn, **II**:68
prayer for small entrance, **I**:164
what is said before epistle reading, **III**:18–19
Great Tuesday
chanting of troparion of Kassianē, **II**:366–67
diaconal exhortation before gospel reading, in Typikon of the Temple of the Resurrection, **V**:20–21
diōdion for, **IV**:262, **V**:247, 343
Matins gospel reading, omission or replacement of words in, **I**:138
Great Vespers. *See under* Vespers
Great Wednesday
references to Mary Magdalēnē in troparia for, **II**:137
triōdion for, **IV**:262
unction service on, **III**:29

Great Week. *See also individual days*
attempts to correct "morning" references to "evening," in Matins and Vespers, **II**:126–31
chanting cannot be replaced by recordings during, **III**:54–56
difficulty of completing censing of temple during chanting of the ninth ode, **IV**:214
dismissal for first three days of, **II**:208–11, **V**:261
"God is the Lord" chanted during, **III**:307
gospel and epistle readings during, **IV**:77, 98, 310
hymns for, **II**:12–13, **III**:54–56
Lord's Prayer omitted from the typika, in monasteries, **V**:398
preparatory period for Nativity and Theophany modeled on, **II**:12–13, **V**:246–51
royal service during, **II**:184
services form a unified whole, **III**:56
tones used during, **V**:7
Greece, Church of. *See also Calendar-Typikon of the Church of Greece*
"Alleluia" and "God is the Lord," use of, **V**:35n162
anecdotes of scarcity of wine during wartime, **I**:243n840
Chrysostomos Papadopoulos's influence on, **II**:138n415 (repeated: **V**:158n579)
Constitution of (1943/1946), **I**:243
currently has no rules on colors of vestments, **I**:55
"Governing Church" (τὴν Διοικοῦσαν Ἐκκλησίαν) as hierarchy of, **IV**:131
Indiction, **I**:238
katabasies sometimes chanted during distribution of antidōron, **III**:86n311
low attendance at Matins, **II**:344n1096, **IV**:133n423
mutual forgiveness on Cheesefare Sunday, **III**:53n194
"New Lands" of, **IV**:254n983
"Now let your servant depart..." and "It is good to acknowledge the Lord...," **III**:199
organization of Panhellenic Liturgical Symposia, **I**:l
Phountoulēs's academic career and, **I**:xlvi, li, liii
private Liturgies, **I**:29n97 (repeated: **II**:120n353, **III**:232n831)
problem of faithful leaving the temple at the beginning of the Resurrection service, **I**:169n540, **II**:108n302
proclaimed Symeōn of Thessaloniki a saint in 1981, **I**:xxxv
prohibition of musical instruments and polyphony in worship,

III:55n198, V:188n667
rubrics on interment of non-Orthodox, I:194–95
Sacred Synod of, V:203, 245n902
service of the Doxology on January 1, I:236
superior attitude of some celibate priests, II:367n1180
temples or side-chapels especially favored for marriages, II:330n1041
translations of "προκείμενα," III:116n438
Greek civil war, I:243n840, II:329n1038, V:48n217
Greek Revolution, I:80n272 (repeated: V:90n371)
Gregorian Calendar (New Calendar), IV:49, 106, 119, 124, V:103–7, 406–8
Grēgorios, Bishop of Assos the Wonderworker (saint), I:l
Grēgorios of Armenia (saint), IV:81
Grēgorios of Corinth, I:145n469
Grēgorios the Dialogist (saint), II:244
Grēgorios the Illuminator (saint), IV:189, 190, V:76
Grēgorios of Nyssa (saint), I:202, II:142, III:144, IV:113, 193, V:132
Grēgorios Palamas (saint), II:142, IV:324
Grēgorios the Theologian (Nazianzen) (saint)
categorized as "hierarch" and "teacher" in lists of saints, I:12
commemoration of, V:160
on joining of hands in marriage service, V:404
on Sunday of Thomas, IV:121–22
on symbolism of lit candles, I:86, 87
on white baptismal garment, III:144
Grēgorios V (saint, patriarch of Constantinople, r. 1797–1798, 1806–1808, 1818–1821), tomb of, II:7
Grēgorios VI (patriarch of Constantinople, r. 1835–1840, 1867–1871), I:193–94
Grēgoriou, Monastery of. *See* Typikon of the Monastery of Grēgoriou
Gregory, Caspar René, IV:116
Gregory X (pope), V:188
Grottaferrata, Monastery of. *See* Kryptopherrēs (Grottaferrata), Monastery of

Habbakoum (prophet), IV:192
Hades, Descent of Christ into, I:176–81, II:229–31
Hagia Sophia (Constantinople). *See also* Typikon of Saint Sophia of Constantinople; Typikon of the Great Church of Christ (Kōnstantinos); Typikon of the Great Church of Christ (Violakēs)

Hagia Sophia (*continued*)
all-night vigils in, **II**:80
baptismal hymns of, **III**:133, 134
feasts of Council Fathers and great saints often transferred to Sundays, **IV**:137
location of porphyroun omphalion in, **II**:225n707
pagan Slavs converted after visiting, **III**:254
Palm Sunday procession to, **II**:400
preparation of deacon before reading epistle, **II**:175
"prologue" of Theophany not used in, **III**:286–88
Resurrection service, opening of doors of temple after, **I**:179
hagiasma/hagiasmata (sacred springs), **V**:318–20
Hagiasma of the Blachernai (Constantinople), **V**:318–19
Hagiasmatarion/Hagiasmataria, **II**:37–38, 41, 263, 290, 301, 302, 306, **III**:138, 320, **V**:316
Hagiasmos. *See* Great Hagiasmos; sanctified water; Small Hagiasmos
Hagiou Pavlou, Monastery of. *See* Typikon of the Monastery of Hagiou Pavlou
hair. *See* tonsure
Halkin, François (1901–1988), **I**:xliii
Hallel, **V**:57
hand(s)
anointing of, during unction, **I**:129–30
blessing with, **I**:85–86, 226, 282, **II**:108, 112–13, 217, 220
chalice, manner of holding, for blessing after communion, **III**:90–94
chalice and paten, hand used to hold, in great entrance/prothesis, **I**:285–86
fanning with, **I**:90
joining of hands at betrothal, **I**:44–46
joining of hands at marriage, **I**:44–46, 69–70, 281, **IV**:244, **V**:354
washing of, during Liturgy, **I**:252
whether priest blesses the gifts with his hand during prayer of the prothesis, **V**:86–93
"Having beheld the Resurrection of Christ..."
at the Cherubic hymn, **I**:207–8, 297–99
at the Fiftieth Psalm, **I**:207–8
in funeral service during Renewal Week, **II**:302
in Matins of Exaltation of the Precious Cross, **V**:341
in Matins when there is no gospel reading, **V**:125, 128–29

not attested to in Liturgy by ancient manuscripts, **I**:207–12
not said for feasts of the Lord that coincide with Sunday, **IV**:149–50
refers to both the Cross and the Resurrection, **V**:163, 376
in Resurrection service during Renewal Week, **IV**:3
and resurrectional character of Sunday, **V**:134, 162
as resurrectional dismissal, **V**:160–63
on resurrectional Sundays, Exaltation of the Precious Cross, Saturday of Lazarus, and forty Paschal days, **I**:249
on Saturday of Lazarus, Ascension, and Exaltation of the Precious Cross Matins, **I**:298
in two taxeis of Matins gospel, **V**:340, 341
while filling the chalice with the Holy Bread during the collection of the lamb and remaining particles, **I**:208–12, **V**:378
healer saints, **IV**:204
hearers, **III**:254, **IV**:55n228, **V**:213
"Hearken, O Lord Jesus Christ..."
addressed to Christ, **I**:53, **V**:296
comes from Liturgy of Saint Grēgorios the Theologian, **V**:228
deacon girding himself with the orarion during, **III**:75, 79
lacks an exclamation, **IV**:218–24
in manuscript reconstruction of marriage celebrated with the Presanctified, **III**:215
parallels with "No one is worthy...," **IV**:221–24
preparatory character for the celebrating priest, **II**:251
Heirmologion, **IV**:5
heirmos/heirmoi
alternate chanting by two choirs, **IV**:266–67
for Ascension, **IV**:260–65
for Dormition of the Theotokos, **V**:364
for Exaltation of the Precious Cross, ninth ode has two heirmoi, **V**:323–28
grave tone, avoidance of, **V**:7
"Isaiah dance..." as, **V**:353–54
for lamentations of Great Saturday, **V**:114
for Nativity, **V**:364
omitted in the Triōdion for Friday of the fourth week of Lent, **IV**:4–6
for Pascha, **V**:141
for Pentecost, **V**:364
for Sunday before the Nativity of Christ, **V**:141

heirmos/heirmoi (*continued*)
taxis of stichologia of the odes, canons, and verses, **IV**:256, 331–32, 344, 345, **V**:362–66
for Theophany, **V**:364
for Transfiguration, **IV**:260–65, **V**:163–66
when it is or is not chanted, **V**:362–66
Helenē (saint, mother of Kōnstantinos)
categorized as "equal-to-the-apostles" in lists of saints, **I**:11
commemoration of, **IV**:49
mentioned in services for betrothal and marriage, **I**:204–5, **III**:129–30, **V**:77
special epithets for, **I**:14
Heortologion
on commemorations of saints, **I**:lv, 273
and Exaltation of the Precious Cross, **IV**:52
impacted by calendar change, **IV**:118
influenced by popular criteria rather than theology, **II**:99, **V**:393
modern expansion of, **II**:58, **V**:393
Scripture as source of, **V**:100
and Third Finding of the Head of the Forerunner, **IV**:50
Ἐκλογάριον organized according to, **I**:239n828
Hērakleios (emperor, r. 610–641), **V**:391
Hermolaos (saint), **I**:11, **IV**:112, 195
hesperia, **V**:392, 406
hexapteryga, **I**:90
hierarchical Liturgy
and audience of Phountoulēs's work, **II**:267
blessing given with hand or cross, not aër, **I**:85, **II**:158
blessing of synthronon, **III**:207–8
censing during small entrance, **I**:195, **II**:180–81, **V**:299
commemorations during great entrance, **II**:368–71, **IV**:59, **V**:298–99
diptych of the living, **III**:321
dismissal, **III**:297
distribution of blessings, exclamations, and prayers, in a hierarchical concelebration, **V**:305–8
gospel readings read by hierarch, in manuscripts, **V**:22–23, 386–91
and historical development of great entrance, **II**:49
imitations of, in priestly Liturgies, **I**:85, 195, **II**:241–43, 262, 369–71, **V**:299

"Lord, save the pious," meaning of, **II**:213–16, 283, **IV**:64
"O come, let us worship..." chanted at small entrance, **II**:241–43
prayer of the prothesis, **II**:261–62
prayer of the small entrance, **II**:254
proskomidē done during the Cherubic hymn, **II**:160, **IV**:290, **V**:196, 298–99
reception of Gospel book by hierarch, **II**:342
reception of hierarch during Matins, **I**:61, **II**:268–69, **V**:342
taking kairos during, **II**:32, 34, **IV**:290
thanksgiving prayers after communion, **III**:26
trisagion hymn in, **II**:257–58, **IV**:269
vesting of hierarch, **II**:261–62, **V**:357
when hierarch presides outside the bēma, **I**:227, 228, **II**:266–74, **III**:6–7, 198, **V**:63
hierarchs. *See also* hierarchical Liturgy
apolytikia for hierarch saints, **V**:17
attendance at Liturgy privately within the bēma by, **IV**:92–93
blessing cross is a purely hierarchical privilege, **I**:85, **II**:154
as category of saint, **I**:12
commemoration of name of, in services, **IV**:15–17
funeral or memorial services for, **II**:22–24, 186, 197
hierarch saints depicted in apse of the bēma, **V**:193
memorial service for, **II**:189
petitions for the archbishop in the Liturgy and the Presanctified, **I**:267, 270, **V**:230, 369, 370
priest reading prayers of absolution for curses and interdicts at funerals in absence of, **I**:117–19
readings for commemorations of hierarch saints, **IV**:193, 194, 198, 202–3
Saint Kōnstantinos characterized as, **IV**:194–95
thrones used by, **I**:154–55, **III**:207–8
Hieratikon (1795, Venice), **II**:210, 286, **III**:69, **IV**:294, 316
Hieratikon (1811, Venice), **II**:286, **III**:69
Hieratikon (1848, Venice), **II**:289, **III**:69, **IV**:294
Hieratikon (1858, Constantinople, ed. G. Prōtopsaltidēs), **IV**:294
Hieratikon (1863, Athens), **II**:210
Hieratikon (1865, Athens, ed. G. Prōtopsaltidēs), **II**:286, **III**:69, **IV**:294
Hieratikon (1875, Constantinople, ed. G. Prōtopsaltidēs and N. K. Prōtopsaltidēs), **III**:69, 314–22, **IV**:294, 316
Hieratikon (1875, Venice), **II**:210

Hieratikon (1881, Athens), **IV**:316
Hieratikon (1881, Venice), **II**:210, **IV**:294, 316
Hieratikon (1892, Athens), **II**:210, 362, **IV**:316
Hieratikon (1895), **IV**:294
Hieratikon (1950, Apostolikē Diakonia), **IV**:316
Hieratikon (1950, Rome)
  blessing of the reader, **II**:362
  dismissal for first three days of Great Week, **II**:210
  dismissal for Pascha, **V**:262
  eisodikon for Transfiguration, **III**:69
  funeral prayer, "λόγος" or "νόμος" in, **IV**:316
  prayer behind the ambōn, for January 1, **II**:64–65
  "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" not in Liturgy of Saint Basileios the Great, **IV**:294
Hieratikon (1951, Apostolikē Diakonia)
  blessing and raising of the antidōron, **III**:7
  blessing of the reader, **II**:362
  funeral prayer, "λόγος" or "νόμος" in, **IV**:316
  polychronismos for the celebrant, **III**:303
  prayer behind the ambōn, for January 1, **II**:64
  service of the Doxology, **I**:237–38
  syntax of second prayer for the faithful in Liturgy of Chrysostomos, **II**:373
  text of dismissal of first three days of Great Week, **II**:210
  "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" not in Liturgy of Saint Basileios the Great, **IV**:294
Hieratikon (1956, Bucharest), **I**:282
Hieratikon (1958, Apostolikē Diakonia), **II**:210
Hieratikon (1962, Apostolikē Diakonia)
  blessing and raising of the antidōron, **I**:222, **III**:7
  blessing of the reader, **II**:362
  blessings with the hand, **I**:85
  commemorations of saints of the day, **II**:59
  concelebrations, which priest says the exclamations during, **II**:278
  dismissal for Annunciation, **I**:254, 257–58
  does not mention blessing with the aēr, **II**:157
  entrance and handover of Apostolos, **II**:173
  funeral prayer, "λόγος" or "νόμος" in, **IV**:316
  polychronismos for the celebrant, **III**:303

service of the Doxology, **I**:237–38
syntax of second prayer for the faithful in Liturgy of Chrysostomos, **II**:373
text of dismissal for first three days of Great Week, **II**:210
"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" not in Liturgy of Saint Basileios the Great, **IV**:294
Hieratikon (1968, Apostolikē Diakonia)
blessing after communion, **III**:93
funeral prayer, "λόγος" or "νόμος" in, **IV**:316
polychronismos for the celebrant, **III**:303
prayer behind the ambōn, **V**:292
syntax of second prayer for the faithful in Liturgy of Chrysostomos, **II**:373
text of end of the dismissal, **II**:212
Hieratikon (1977, Apostolikē Diakonia)
blessing of the holy table during small entrance, **III**:209
dismissal for Pascha, **V**:262
funeral prayer, "λόγος" or "νόμος" in, **IV**:316
"Now let your servant depart…" and "It is good to acknowledge the Lord…" are improperly assigned to the priest, **III**:198–99
polychronismos for the celebrant, **III**:303
prayer behind the ambōn, **V**:292
"prologue" of Great Hagiasmos, **III**:284
troparion of Trisagion service, changes made to, **V**:385
unreliability of, **V**:379, 385
"Wash away, O Lord…" inserted after communion, **V**:379
"Μεταβαλών…" in Liturgy of Basileios the Great, **IV**:291–92
Hieratikon (2009, Apostolikē Diakonia), **II**:147n442
Hieratikon (2019, Apostolikē Diakonia), **II**:112n320, 337n1072, 362n1163, 375n1199
Hieratikon (2020, Ecumenical Patriarchate), **II**:112n320, 337n1072, 362n1163, 375n1199
Hieratikon (no date, ed. Saliveros and Papadopoulos, Athens), **II**:286, 362, **III**:63, **IV**:317
Hieremias II (patriarch of Constantinople, r. 1536–1595), **V**:122
Hieremias III (patriarch of Constantinople, r. 1716–1726, 1732–1733), **I**:193
Hierodiakonikon/Hierodiakonika, **I**:42n130 (repeated: **II**:32n102, **III**:40n145, **IV**:41n184, **V**:61n256)

hieromartyrs (clergy martyrs)
apolytikia for, **V**:17
as category of saint, **I**:11
readings for commemorations of, **IV**:198, 202
Hierōnymos (monk of metochi of the Ascension, Simōnos Petras), **I**:xl
Hierōnymos I (archbishop of Athens, r. 1967–1973), **I**:195
Hierotelestikon (Chrysostomos of Philippi and Neapolis, archbishop of Athens)
blessing after communion, **III**:93
blessing of the reader, **II**:362
blessing with the aēr, **II**:157
deacon's girding with the orarion during the Lord's Prayer, **III**:75, 76
eisodikon for Transfiguration, **III**:70
hierarch's presiding outside the bēma, **II**:270, 272, 273
lacks petition "for pious and Orthodox Christians," **II**:286
"Lord, have mercy" as response to diaconal petitions, **II**:365–66
people's response to the conclusion of the diptychs, **III**:320
prayer behind the ambōn in Liturgy of Saint Basileios the Great, **II**:64, 65
preparatory elements for the gospel reading, **III**:46
reception of paten and chalice during great entrance, **II**:369
retains petition for the emperors, **II**:287
"Ἐρχόμενος ὁ Κύριος πρὸς [ἡ ἐπὶ] τὸ ἑκούσιον πάθος...," in dismissals for first three days of Great Week, **II**:210
"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" not in Liturgy of Saint Basileios the Great, **IV**:294
Hierotheos (saint), **IV**:81
Hilarion (saint), **IV**:189
Hippolytus of Rome (saint), **III**:153n569. *See also Apostolic Tradition*
hodja (Islamic teacher/scholar), **I**:93
Holy and Great Council (2016), **III**:276n965, **IV**:82n299, 182n622, 184n624, **V**:206n726, 245n900, 337n1244
Holy Apostles, canons of
among sources of canon law, 94n306
prohibition of Saturday fasting, **I**:121
on sacred vestments and vessels, **I**:124, 145
Holy Apostles, feast of
koinōnikon for, **III**:98
preparatory fast for, **I**:122, **II**:70, 203, **IV**:250, **V**:82, 407
Holy Apostles, temple of (Constantinople), **V**:81

Holy Bread. *See also* lamb; particles excised during the prothesis; prosphoron/prosphora; prothesis
ancient practice of preserving Sanctified Bread in homes or in monastic cells, **I**:159
blessed before the chalice, **II**:376–78, **V**:118
chalice not elevated together with, **II**:246–47
depletion of Body and Blood before everyone has received communion, **I**:79–82
drying of, on Great Thursday, **I**:278–79
fanning of, **I**:88–90
fraction of, **I**:265, 278, 279, **II**:248, 291, **III**:63n226, **IV**:226, 285, 308
inverted when placed in the artophorion, **III**:50
no rubric restricting reservation of Holy Bread for parish needs to Great Thursday Liturgy alone, **I**:272
and norm of giving holy communion under both species, **II**:42–43
pearls, danger in swallowing by the sick and small children, **II**:42–43
prayers for elevation of, **IV**:220, 226, **V**:308
reserved for Presanctifieds of Cheesefare Week, **II**:28
and resuming a Liturgy interrupted due to celebrant's illness, **II**:54–56
resurrectional troparia said at filling of chalice with, **I**:208–12
terms for, before and after consecration, **I**:265–67
transport between temples, allowed and disallowed, **I**:158–59, 272–73, 275
why is Body of Christ called this, **I**:265–67
holy communion. *See* communion
Holy Infants of Bethlehem, **IV**:192, 273–74
"Holy is the Lord our God," **II**:402, **V**:135, 371–77
holy leaven, **II**:299
Holy Light, service of the, **II**:2
Holy Mountain (Mount Athos). *See also* Pantokratoros, Monastery of; Simōnos Petras, Monastery of; Typikon of the Monastery of Dionysiou; Typikon of the Monastery of Grēgoriou; Typikon of the Monastery of Kōnstamonitou; Typikon of the Monastery of Hagiou Pavlou; Typikon of the Monastery of Philotheou; Typikon of the Monastery of Vatopedi
account of an adult baptism in the sea, **III**:196–97
amōmos and lamentations at Great Saturday Matins, **IV**:155
anabathmoi, chanting of, **V**:382–83
anointing during lauds of vigils, **III**:29n98
antidōron distributed before "Through the prayers," **I**:73, 252

Holy Mountain (*continued*)
antiphons at enarxis of Liturgy, **IV**:48
Artoklasia, service of, **II**:315, 377n1203
beautiful gate remains closed between entrance of the gifts and communion of the people, **II**:157, 307–8
blessing during prayer behind the ambōn, **II**:218
blessing not said during "Save, O God, your people..." of Matins, **II**:153, 154
bowing rather than kneeling, **V**:184
burial customs, **I**:202n678, **II**:21
"Byzantine time," **V**:144n528
censing during "Alleluia," **II**:358
censing during Matins, **II**:181
censing during trisagion hymn, **IV**:74
chandeliers positioned over places marked on the floor, **II**:225n707
civil authorities allowed to use despotikon throne, **I**:155n493
colors of vestments and liturgical coverings used on, **I**:56
communion on Saturday, **II**:70
Cross, venerations of, **IV**:314
dismissal and distribution of antidōron, **II**:219, 220
dismissal does not include "καὶ ἐλεήμων Θεός," **II**:212
dismissal for Great Hagiasmos, **I**:73
dismissal for Palm Sunday, **IV**:150
dismissal said in the middle of the temple, **V**:293
dismissals for Great and Small Compline, **III**:49
double katabasies for Exaltation of the Precious Cross, **V**:328
double readings on days when feasts coincide, **IV**:111, 132, 134
entrance prayer of Vespers said before Liturgy of Saint Basileios the Great, **I**:164
Exaltation of the Precious Cross on, **I**:298, **V**:328
fasting customs, **I**:92, 112
founders commemorated in dismissals, **III**:298, 301
funeral services on, **II**:188
Gospel book not placed on proskynētarion for kissing during Sunday Matins, **II**:324
gospel readings for Eighth and Ninth Sundays of Luke, **II**:75
Great Hagiasmos, taxis of, **V**:253n927
Julian Calendar retained by, **V**:104
Kollybades, **I**:xxvii, xxxviii, li, 288n984, **V**:180, 205, 216, 393

kontakia at beginning of Liturgy are always theotokia, except during feasts of the Lord, **III**:44
koubouklion unknown on, **III**:178
lighting of lights during vigil of Pascha, **II**:2, 4
Liturgy celebrated in late afternoon, **I**:9
"Lord, have mercy" as response to diaconal petitions, **II**:366
Lord's Prayer omitted from service of the typika, on days when there is a Presanctified during Great Lent, **V**:397–401
Matins, candles not lit until ninth ode of, **II**:238n742 (repeated: **V**:37n173)
Matins, censing during, **II**:181
Matins, chanting of canons of, **IV**:257
"May the Lord God remember all of you..." recited throughout great entrance, **II**:256–57
model of liturgical correctness, **III**:196–97, 267–68, 272
"Most holy Theotokos, save us" inserted in synaptes, **II**:348
odes and canons, chanting of, **IV**:83, 334, 336, 338
orientation of icons, **II**:6, 7
Palm Sunday procession, **II**:400
partaking of Great Hagiasmos, **II**:19
personal prayers before and after communion, **IV**:180
petition for the emperors, **II**:286
piety toward the Theotokos, **IV**:134
polychronismos for the celebrant is not said, **III**:297, 299n1052
position of Great Canon during Great Compline, **III**:15, 18
prayer behind the ambōn, **II**:64, 218
prayer of priests for other priests present, upon entering the bēma, **II**:274
prayer of the trisagion hymn preserved in its original place, **II**:294
procession of icon of the Crucifixion and entrance of epitaphios during Great Friday Vespers, **I**:62
procession of icons during Renewal Week, **II**:379
"prologue" of Theophany, **III**:287–89
prosphora, small size of in proportion to size of congregation, **I**:116
publications by, **I**:xxv n13, 40n119
Resurrection service on, **I**:170–71, 186–87, 188
resurrectional hypakoē chanted every Sunday, **III**:45
sequential reading of New Testament along with readings of celebrated saints, **IV**:82
simple chanting and rapid pace of liturgy, **I**:99, **III**:54, **IV**:59–60, **V**:243

Holy Mountain (*continued*)
Small Hagiasmos, celebrated on March 1 and April 1 during Lent, **IV**:37
Small Hagiasmos, prayer of ("Hagioreitikē"), **III**:237–39, **V**:320
spring of Saint Athanasios, **V**:322n1169
stasidia used on, **V**:236–37 (repeated: **I**:160n507, **II**:268n841, **III**:52n190, **IV**:197n702), **V**:185
synaxarion of Pascha not read during Renewal Week, **III**:57
taking kairos on, **I**:161, **II**:33, 291
times of daily services, **II**:33, **V**:144n528, 280n1003
trapeza, elevation of the Panagia at end of, **IV**:18
trapeza, time of, **V**:280n1003, 281n1005
variations among Typika of, **V**:99
wearing and removal of phelonion, **I**:252
when priest puts on or removes epitrachēlion, **II**:268–69
Holy Notaries (Markianos and Martyrios), **V**:287, 289–91
Holy Passions, service of. *See* Great Friday: Matins
Holy Saturday. *See* Great Saturday
holy table
censing of, during epistle reading, **II**:354
confused with the throne, in historical development of small entrance, **III**:209
dedication of, in the West, **II**:45
eōthina gospels read from the right side of, **V**:133
epitaphios remains stretched on, throughout Paschal season, **II**:162–66
in fortieth day service, bringing of male vs. female child to, **I**:168–69, **III**:194, 251–55, **V**:60–62
Gospel book placed on, during procession of the epitaphios on Great Friday and Great Saturday, **II**:221–26, **IV**:153, 161
Gospel book the only book placed on, **II**:177
Great Saturday Liturgy should be celebrated on, rather than the koubouklion, **I**:xxvi, **III**:178–81
kissed during small entrance, in ancient Liturgy, **III**:205, 207
and location of service of betrothal and marriage within the temple, **II**:124–26, **IV**:241
movement to, during service of baptism, **III**:192–93, 266
not an appropriate place for consumption of Holy Elements, **IV**:100
only ordained major clergy stand in front of, **V**:61n257
portable altars used to facilitate celebrating Liturgy twice on the same day, **V**:255n932

saying of petitions while facing, **II**:264
sealing of, with Gospel book, **II**:340–41
symbolism of, **II**:162–63, 223, **III**:178–81, **IV**:153
whether kneeling prayers of Pentecost are said facing, **III**:83–84
whether preparatory elements for gospel readings are said from, **III**:45–46
whether to say "The Theotokos and Mother of the light..." towards, **III**:45–46
"The Holy Things are for the holy"
elevation of lamb during, **I**:xxvi, **II**:87, 94–95
as invitation to communion, **II**:102, **IV**:284
unrelated to "Hearken, O Lord...," **IV**:224
which priest should say, in a concelebration, **V**:304
Holy Thursday. *See* Great Thursday
Holy Women's Cenobium of the Annunciation of the Theotokos, **IV**:256
homilies. *See* sermons
Honorable Forerunner, Monastery of (Antioch), **V**:326–27
Honorius III (pope), **V**:188
Hōrologia. *See also* specific editions
"common" apolytikia for saints contained in, **V**:16–17
divergence between Greek and Slavonic Hōrologia on first verse of "God is the Lord...," **III**:305–12
divergence from Euchologia on service of the Paraklēsis, **II**:263
Enkolpia as abridgements of, **V**:204n718
excessive services for saints in, **V**:395
reflect monastic rather than parish practice, **I**:134, **II**:263, **III**:6, 198, 272, **IV**:39
Service for Holy Communion in, **IV**:279–81
troparia and theotokia for services of the Hours during Great Lent, **IV**:275–76
Hōrologion (1855, Venice), **III**:49
Hōrologion (1856, Venice), **III**:49
Hōrologion (1900, Constantinople), **III**:49
Hōrologion (1915, Athens), **III**:49
Hōrologion (1938, Slavonic Hōrologion), **II**:137, **III**:305–12
Hōrologion (1950, Monastery of Kryptopherrēs), **III**:13, 309, **IV**:277
Hōrologion (1963, Apostolikē Diakonia), **I**:40, **II**:348, **III**:49
Hōrologion (1967, Apostolikē Diakonia), **II**:348, **III**:14–18, 49, 222–23
Hōrologion (no date, Athens, ed. Saliveros), **III**:49

Hōrologion, Slavonic, **II**:137, **III**:305–12
Hours, services of. *See also specific services, e.g.* Matins
difference between monastic and parish practice, **I**:34–35, **II**:127–28, **III**:220, **V**:95–96
dismissal for, **I**:50
introductory elements of, **I**:50, **IV**:348–52
not connected with a specific temple, **II**:20
parish reading of, **I**:34–35, 82
Resurrection service replaces, during Renewal Week, **IV**:2
structure of, **I**:134–35, **IV**:349
themes of troparia of, during Great Lent, **IV**:274–79
houses, blessing of, **I**:68
hymnography. *See also* troparia
both dogmatic and poetic in nature, **II**:351–52
changing words of, due to excessive modesty, **V**:385–86
death and devil, depicted in, **V**:269–75
excessive creation of supplementary services for the Mēnaia, **V**:392–97
poetic aspect of, **V**:58–60
Scripture as source of, **V**:100
triple repetition of hymns, **IV**:243
hypakoē/hypakoes, **III**:45–46, **IV**:328, 339, **V**:29, 41, 58, 382
hypomnēma, **V**:340, 393
hypsōmon/hypsōma, **I**:113–14, **IV**:229

"I grieve and I lament…," **II**:304–7
"I will love you, O Lord…," **III**:86–90
Iakōvos (James) (apostle, Brother of God). *See also* Liturgy of Saint Iakōvos (Divine Liturgy); Liturgy of Saint Iakōvos (Presanctified)
Catholic Epistle written by, **V**:244–45
commemoration of, **IV**:187, 188, **V**:159–60, 244–45
on showing partiality to wealthy parishioners, **I**:28, **II**:192
on unction, **I**:129, 295, **III**:30, 31, 34
Iakōvos (James) (apostle, son of Zebedee), **IV**:188
Iakōvos the Persian (saint), **V**:77
iambic heirmoi, **V**:364
iambic katabasies, **IV**:264n1020, 265–67, **V**:6–7
Iconoclastic period, **I**:135
iconostasis. *See* beautiful gate; templon
icons. *See also* Sunday of Orthodoxy

of archangels Michaël and Gabriël on bēma's side doors, **V**:50–54
cause for festal service of a saint, **IV**:78, 199
censing of, during epistle reading, **II**:353–54
censing of, during Matins, **IV**:214
Christ depicted in the Old Testament theophanies, **V**:294
of Christ in center of phelonion, **V**:358
of Christ on the templon, prayers said toward, **V**:292–98
of Christ the Bridegroom, **V**:13–16
cleaning of, **I**:127
of the "deēsis," **V**:52
European styles of, **V**:14n71, 188
kissing of, during Liturgy, **I**:127–28, **III**:236
kissing of, in monasteries during lauds and koinōnikon, **I**:127–28
Kydōniatissa Panagia (Panagia Phanerōmenē of Kydōnies), **I**:xxxviii–xxxix
lighting of candles of, during vigil of Pascha, **II**:3
of the mystical supper, **V**:15
nailing and unnailing of icon of Crucified Christ, **I**:61–63, **II**:165, **III**:179–82, 280, **V**:15
Panagia Myrtidiōtissa, **IV**:112
petitions said while facing, **II**:264
Phōtēs Kontoglou's contribution to modern revival of traditional iconography, **V**:288n1026
placed on proskynētarion, **I**:62, **II**:6–7, **V**:13, 335
processions with, **I**:61, **II**:378–80, **IV**:315
of the Resurrection, **V**:191, 271
temple doors depicted in, **V**:62
on the templon, **V**:52, 292–98
Theotokos depicted among the myrrhbearing women, **II**:143
veneration of, orientation of, **II**:6–7
veneration of, while taking kairos, **II**:33, 292
whether to say "The Theotokos and Mother of the light..." toward icon of the Theotokos, **III**:45
idiomelon/idiomela
in the Artoklasia, **V**:154, 155
for Exaltation of the Precious Cross, **V**:376n1389
for funeral services, **I**:22, **IV**:171, 172, 211, 252
for Great Hours of eves of Nativity and Theophany, **V**:249
for Great Saturday Matins, **V**:109

idiomelon/idiomela (*continued*)
for marriage service, **IV**:23, 26
for Matins of Wednesday of Fourth Week of Lent, **V**:351, 352
for Pentecost Vespers, **V**:80
for Saint Prokopios, **V**:78
in taxis of Vespers attached to the Presanctified, **V**:413
for Theophany, **V**:251
for Transfiguration, **V**:294
for Vespers on Wednesdays and Fridays of Lent, **IV**:8, 12
and whether Vespers is Great or Small, **III**:223, 225
Ignatios the Godbearer (saint), **IV**:188
Ignatios of Mithymna (saint), **IV**:250, **V**:17
impurity/uncleanness
implied by prayers of services associated with childbirth, **I**:67, **II**:133, **III**:243–44, 249, 256, 259, 260, 263–65
and menstruating women's participation in religious services, **I**:147–49
"In fulfillment of David's prophecy..." (troparion), **II**:321–24
"In the grave bodily...," censing of bēma during, **I**:43
inactive Christians, communion/burial of, **I**:276–77
inaudible prayers
baptism prayers, **V**:207, 210, 214–15, 217
"Blessed is our God," **II**:380–90
in concelebrations, **V**:306
detrimental effect on development of the Liturgy, **V**:216–19, 312
diptychs, by the deacon, **III**:317
ektenēs of Liturgy, **I**:141, **V**:237–44, 308–12
ektenēs of Matins, **V**:240
exclamations read inaudibly, **IV**:219, **V**:224
Hagiasmos, preparatory prayer of the priest during, **III**:284, 285, **V**:207
in historical context of twentieth-century Greece, **V**:204–6
"inaudibly" (μυστικῶς) or "in exclamatory manner" (ἐκφώνως), meaning of, **V**:206–8
loss of meaning of associated exclamations, **II**:150, 248–49, 292–95, **V**:209, 217, 218, 220, 320
Matins, concluding prayers of, **I**:41, 82, 163, **V**:210, 212, 224
and mystical character of divine worship, **I**:lvi
not intended to "conceal the mysteries," **V**:212–14
prayer behind the ambōn, said inaudibly by the hierarch in a concelebration, **V**:307–8

prayer of the anaphora, I:lviii, 212, II:328, V:208–9, 210, 214
prayer of the Cherubic hymn, V:207, 224
prayers for the catechumens, I:142–43, IV:54, 58, V:212, 237–44, 311
prayers inside the bēma, V:210, 212–13
prayers of Lamp-lighting, V:210, 212, 224
prayers of the antiphons, V:203, 212
prayers of the faithful, V:237–44
prayers of Vespers, V:212
proposals for restoration of saying prayers audibly, V:219–20
reasons for prevalence of prayers being said inaudibly, V:208–17
relation to exclamations, II:381n1214, III:1–2, IV:28 (repeated: I:41n127, V:203n712)
small entrance, prayer of the, II:254–55
thanksgiving prayer and blessing after communion, III:22, 25, 90–91
trisagion hymn, prayer and exclamation of, II:292–95, 328, 404, IV:270–71, V:217
troparia developed to cover, II:327–28, 335
in unction, III:35
incense and censing
after small entrance, I:195–97, II:370, III:207, IV:309–13
during baptisms, at "As many of you that have been baptized into Christ...," IV:73–74
blessing with censer during the Presanctified, at "The Light of Christ illumines all...," II:234, 238, 240
during burials, II:199–200
during Cherubic hymn, in general, IV:59, 303
during Cherubic hymn, whether it must be done at "Trinity," III:294–97
during communion, IV:143–44
before enarxis of baptism, II:181, III:131–32
before enarxis of marriage, II:181, III:131–32
before enarxis of Matins, II:180–85
at enarxis of services and mysteries, per ancient practice, I:196
entrances with censer, IV:309–13
during epistle readings, II:353–59, III:209
before gospel reading, II:354–59, IV:102, 104, V:61
great doxology prior to the Liturgy, offered during, I:40–44
during lauds or ninth ode of Matins, II:271, IV:212–18
of loaves, in the Artoklasia, V:156

incense and censing (*continued*)
during "May the Lord hearken to you in affliction's day..." and following psalms, **II**:180–85
"prayer of incense of the entrance" of Liturgy of Saint Iakōvos, **I**:196
prayers for blessing of incense, **II**:159–62, 355, **IV**:213–14, 305
prepared by sexton, **II**:120
in priestly vs. hierarchical Liturgy, **I**:196
during the proskomidē, **IV**:288, **V**:167
during small entrance of hierarchical Liturgy, **I**:195–96, **II**:180–81, **V**:299
symbolism of, **II**:182–83, 185, **IV**:143, 212, 215–18
during the trisagion, on the Holy Mountain, **IV**:74
troparia during, **I**:43, 195–97
during vigil of Pascha, **II**:3
Indiction
cycle of Sundays of Luke and, **II**:78–79
epistle and gospel readings for, **IV**:112–14, 190–91
"Holy is the Lord our God" as exaposteilarion for, **V**:372
not commemorated as if it were a saint, **II**:59
originally on September 23, **II**:78–79
processions on, **II**:41–42, 379, **III**:184, **IV**:211, **V**:391
relation to services for January 1, **I**:235–39
service of the Doxology on, **I**:235–39
Institut de théologie orthodoxe Saint-Serge (Paris), **I**:xliv, **V**:337n1244
Institut supérieur de liturgie, Abbey of Mont César (Louvain), **I**:xliii, xliv
Institute of Sacred Preachers of the Sacred Metropolis of Thessaloniki, **I**:xlvii
interdicts, prayers of absolution for, **I**:117–19
Iōakeim (saint), **V**:82
Iōannēs IX Merkouropolos (patriarch of Jerusalem, r. 1156–1165), **V**:326
Iōannēs XI Bekkos (patriarch of Constantinople, r. 1275–1282), **II**:275
Iōannēs the Almsgiver (saint), **IV**:192, 197
Iōannēs Chrysostomos (saint). *See also* Liturgy of Saint Iōannēs Chrysostomos
on anointing with oil of exorcism, **III**:155, 158, 160, 161
authorship of Liturgy of Chrysostomos, **IV**:56
on beginning of the Liturgy, **III**:207–8, **IV**:42
categorized as "hierarch" and "teacher" in lists of saints, **I**:12

on celebrating Pascha, **I**:211–12
celebration of recovery of relics of (January 27), **II**:60
on chanting of ode of Isaiah, **V**:23–24
on Christ's victory over death, **V**:274
commemorated in dismissal of Liturgy of Chrysostomos, **II**:244
on communion of the newly illumined, **III**:164
condemns practice of departing immediately after communion, **III**:24
on crowns of marriage, **IV**:245
depicted in apse of the bēma, **V**:193
on dialogical form of anaphora prayer, **II**:149
on diptychs of the living, **III**:315
on fasting before communion, **I**:120–21
feast transferred due to Exaltation of the Precious Cross, **IV**:52, 326–27
hymns composed by, **IV**:306
on nakedness during baptism, **III**:148, 149, 279
on oil of exorcism, **II**:205, 206
on position of the petitions within the Liturgy, **II**:333
prayers attributed to, **I**:106, **IV**:280
on prokeimena, **III**:105
on Psalm 140, **III**:114
psalms for commemoration of, **IV**:198
on reconciling discrepancies in the gospels, **IV**:148–49
on sealing of catechumens, **II**:122
sermons by, read at Great Saturday Matins, **V**:131
sermons by, read on Saturday of Lazarus, **V**:128
on the Theotokos as the first to see the risen Lord, **II**:142
on use of reserved sanctified water, **I**:156, 157
use of "προκείμενα" to mean "circumstances," **III**:118
on white baptismal garment, **III**:143
Iōannēs of Damascus (saint)
on elevation of the Holy Bread, **II**:95, **IV**:227
funereal idiomela of, **II**:194, 305
on oil of exorcism, **II**:205–6, **III**:159
on the Theotokos as "workshop of salvation," **II**:194
troparia composed by, **IV**:122, **V**:80
Iōannēs the Faster (saint), canons of
on exclusion from holy communion, **I**:17
in sources of canon law, 94n306
on vomiting after receiving communion, **I**:94

Iōannēs the Faster (saint), feast of, **IV**:112
Iōannēs of Kitros, canons of
authorship of, **I**:191n631, **V**:90n369
on adding ordinary oil to holy myron, **II**:309
forbid blessing of the precious gifts during prayer of the prothesis, **V**:90
on funeral services for non-Orthodox deceased, **I**:191–92
Ioannēs Klimakos (saint), **III**:110
Iōannēs Moschos (saint), **I**:89, **III**:156
Iōannēs Nathanaēl (Nathanaēlos) the Oikonomos, **V**:89, 122–24
Iōannēs Psychaïtēs (saint), **IV**:50
Iōannēs Zōnaras, **V**:326, 327n1192
Iōannikios (saint), **IV**:197
Iōasaph of Ephesos, **V**:90n369, 93
Iōasaph Xēropotamēnos, **III**:288
Iōb the Monk, **III**:144
Iōsēph of Thessaloniki (hymnographer), **IV**:272, 273
Ioulios, anaphora of, **III**:122, 124
Ioulitta (saint), **IV**:195
Irenaeus of Lyons (saint), **III**:127n460
Isaac (biblical patriarch), **II**:84, 85, **IV**:85–86, 99, 191
Isaiah (prophet), **I**:10, **IV**:193
"Isaiah dance..." (troparion), **I**:57, 145–46, 198, **V**:333–37
Islam and Islamic rule. *See* Tourkokratia
"It is good to acknowledge the Lord...," **III**:197–99
Itinerarium Egeriae. *See* Egeria (*Peregrinatio Aetheriae*)
Ivērōn, Monastery of (Holy Mountain), **II**:146, 147n442, **IV**:156

Jacob (biblical patriarch), **II**:84, 85, **IV**:85–86, 99
Jacob of Edessa, **II**:94
James (apostle). *See* Iakōvos (apostle, Brother of God); Iakōvos (apostle, son of Zebedee)
Janeras Vilaró, Sebastià, **III**:115, **V**:149
Jeremiah (prophet), **IV**:193
Jerusalem, Church of. *See also* Liturgy of Saint Iakōvos; Typikon of the Monastery of Saint Sabas
entrance with the Gospel book during Great Saturday Matins, **II**:222
influence on daily services, **III**:2, **V**:1, 5
influence on liturgy of Constantinople, **II**:298
Liturgy of Saint Iakōvos used by, **V**:158

Matins, taxis of, **V**:338–39
monastic service of Compline, **II**:339
and origin of double celebration of Great Hagiasmos, **II**:170
origin of Palm Sunday procession, **II**:399, **III**:38
patriarch of, **IV**:17
readings for Great Friday services, in fourth century, **V**:150
reception of the evening light in Vespers, in fourth century, **II**:238–39
service of the Holy Light on Great Saturday, **II**:2, 279
traditions for Wednesday and Friday of Cheesefare Week, **II**:25–26
veneration of the Lord's tomb, **II**:131–32
Jews and Judaism, **I**:260, **IV**:128, 212, 239, 245, **V**:24, 28, 57, 221, 298, 332, 346–47
Joachim (saint), **II**:321
Joel (prophet), **IV**:186
John, Gospel of
eōthina gospels from, **V**:151
Great Friday gospel reading, **IV**:146–48, **V**:9–12, 150
period of, in annual cycle, **II**:72, 77, **IV**:93–99, 121, 123, 129
read during period of Pascha, **IV**:94–96, 121, 123, **V**:343–46, 389
John Cassian (saint), **III**:105
John Chrysostom. *See* Iōannēs Chrysostomos
John the Forerunner (saint). *See also* Beheading of John the Forerunner; Conception of John the Forerunner; Finding of the Head of John the Forerunner; Nativity of John the Forerunner
apolytikia of, chanted at baptisms, **II**:325, 326, 327, **III**:130
apolytikia of, in temples dedicated to, **II**:1
categorized as "prophet" in lists of saints, **I**:10
censing of icon of, **II**:353
commemorated after raising of the Panagia, **III**:7
feasts of, when falling on Wednesday and Friday of Cheesefare Week, **II**:29–30
how to commemorate in dismissals, on feasts of, **II**:60–61
infancy recounted in Gospel of Luke, **II**:79
megalynarion of, **V**:116
particles excised and elevated in honor of, **II**:87, 88
placement of icon of, on the templon, **V**:52
preeminent dignity of, **IV**:50, **V**:55
readings for feasts of, **IV**:133, 185, 186, 191, 193, 195

John the Forerunner (saint) (*continued*)
special epithets for, **I**:13
synaxis of (January 7), **IV**:51, 95
troparia related to, **II**:121, **III**:241
John the Theologian (saint)
baptisms by, on Patmos, **III**:195
feast of the Translation of (September 26), **II**:61
at the foot of the Cross, **V**:121
not mentioned by name in dismissals, **II**:98–100
only evangelist with particular liturgical honor, **II**:99
portrayed on aēr/epitaphios, **II**:163
readings for feast of, **IV**:81, 113, 114, 186, 187
in seventh eōthinon gospel reading, **II**:4
special epithets for, **I**:13–14
"ῥοδισμός" in relation to feast of, **IV**:89–91
John XXII (pope), **V**:85
joint marriages, baptisms, and other services, **I**:280–82
Jordan almonds, use of, at betrothals and marriages, **I**:133n443, 145–46
Jordan River, **II**:170
Joseph of Arimathea (saint), **II**:163, **IV**:96
Jude (apostle), **IV**:187, **V**:244
Julian Calendar (Old Calendar), **I**:39, **II**:138n415 (repeated: **V**:158n579), **III**:110, **IV**:90, 111n362, 118, 274n1039, **V**:104–7, 406–7
Jungmann, Josef (1889–1975), **I**:xliii n38
Justin II (emperor, r. 565–578), **V**:197
Justin Martyr (saint)
on beginning of the Liturgy, **IV**:42
on communion for the sick in their homes, **II**:105–6
on communion of the newly illumined, **III**:164, 191
on kiss of peace, **III**:87
on location of baptism, **III**:195
on preaching of divine word, **I**:260
use of "ἀνεξάρτητος," **V**:330

Kabasilas, Kōnstantinos, **I**:192–93
Kabasilas, Nikolaos Chamaetos
on "Alleluia," **V**:34
on "Amen," **II**:365
on anointing with oil of exorcism, **III**:162

on antidōron, blessing and distribution of, **I**:221, **II**:219
on antiphons of the Divine Liturgy, **V**:171
biographical information, **I**:114n382 (repeated: **II**:51n154, **III**:41n147, **IV**:41n119, **V**:34n160)
on blessing after communion, **III**:91
on ceaseless praise of God, **V**:138
on communion after baptism, **III**:168, 169–70
connects "Blessed is our God" to "Always, now and ever...," **II**:387, 388
on entrance of Vespers, **IV**:310
on excesses of piety toward precious gifts prior to consecration, **V**:201
Explanation of the Divine Liturgy, editions of, **I**:114n382
interpretation of "ἀνενόχως" (guiltlessly) in second prayer for the faithful of Liturgy of Chrysostomos, **II**:373–75
on lance, symbolism of, **II**:392
on nakedness during baptism, **III**:150
on narrative of the mystical supper during Divine Liturgy, **II**:396
on particles, excision and offering of, **II**:89, **V**:69
on petitions "for" the precious gifts, **III**:82–83
on prayer of inclination before communion, **III**:119
on prayer of the trisagion hymn, **II**:293
on prayers of consecration of the gifts, **III**:64–65, **IV**:294
on proskomidē, service of the, **III**:41–42, **IV**:288–89
on proskomidē bread, on what to do with remainders of, **I**:114, 116
on reading prayers inaudibly (μυστικῶς), **V**:211–12
on relative importance of epistles and Gospels, **II**:179
on sanctification of mysteries through the prayer and blessing of the priest, **II**:112, 114
on sanctification of the precious gifts by divine grace, despite the celebrant's unworthiness, **IV**:34–36
on small and great entrances, symbolism of, **II**:51
Sources Chrétiennes edition used for works of, **I**:xviii, **III**:41n147 (repeated: **IV**:27n119, **V**:34n160)
on the Symbol of Faith, **III**:89
on taxis of enarxis of the Liturgy, **IV**:44
on veneration of the Gospel book, **II**:344
on worthy partaking of holy communion, **II**:94–95
on zeon, **IV**:144
kairos. *See* taking kairos
Kaisarianē Monastery (Athens), **II**:165

kalimavkion, **V**:357
Kallinikos II (patriarch of Constantinople, r. 1688, 1689–1693, 1694–1702), **I**:193
Kallinikos III (patriarch of Constantinople, r. 1757), **I**:79–80, 244n841, **IV**:236, **V**:70
Kallinikos Delikanēs (archimandrite), **V**:122
Kallinikos, Kōnstantinos, **V**:354–55
Kalogērou, Iōannēs, **II**:347
Kalyvopoulos, Alikiviadēs (Alkiviadis Calivas), **V**:279
kanonarchēma, **IV**:256, 257, 334, 337, 339
Kanonarion (*Codex Sinai 150*), **IV**:166, 167
Kanonarion (Jerusalemite-Georgian), **II**:399, 401, **III**:38, **IV**:96, 101–2, 123, 165, 188–89, **V**:100
kanonia
  errors in editions of Glyzōnios and Neophytos, **IV**:118–20, **V**:105
  Glyzōnios's edition of, **II**:75–76, 78, **IV**:118–20, **V**:105
  readings for Thirty-Second Sunday, **IV**:105–11
Karathanasēs, Ath., **I**:lx
Karavidopoulos, Iōannēs D., **I**:xlvii, **II**:378
Karpos (saint), **IV**:81, 190
Karyophyllēs, G., **III**:63, 69
Kassianē (saint), **II**:366–67
katabasies
  alternate chanting of by two choirs, **IV**:260–61, 265–67
  for baptism service, **II**:123, 129, 135–41
  bell chimes at, **I**:60
  connect related feasts, **IV**:264–65
  during distribution of antidōron, **III**:84–86
  double katabasies on major feasts, **IV**:263, 266–67, **V**:6, 323–28
  for Exaltation of the Precious Cross, **II**:129, 135–41, **V**:323–28
  for funeral services during Renewal Week, **II**:300–304, 329
  for Matins, **IV**:256, 259, 260
  meaning of term, **IV**:261
  for the Mother of God, **III**:84
  for Pascha, **II**:129, 135, 138–40, **V**:141
  for Pentecost, **V**:6–7
  pezes vs. iambic, **IV**:264n1020, 265–67, **V**:6–7
  relation to perissē, **IV**:260–61
  weekdays when they are not chanted, **V**:365

whether eōthina gospel readings may be transferred before, **II**:312–14
kataklaston, **IV**:232, **V**:252
katanyktika, **IV**:273
katasarkion, **I**:144
katharevousa, **I**:5n5
kathedra, **IV**:60. *See also* thrones
kathisma/kathismata
amōmos as, in Great Saturday Matins, **IV**:154–61, **V**:110–12
for commemorations of saints, **II**:99, **V**:396
do not have theotokia, **IV**:306
eighteenth ("To the Lord"), **I**:190n629 (repeated: **II**:231n725, **II**:232, **III**:5n19, 213, **IV**:9n29, **V**:383n1418), 412–17
evlogētaria as stichēra of, **V**:142–47
excessive number of, in "corrected" Mēnaion for April, **V**:396
for funeral services, **II**:187, 190, **IV**:154, 252, 253
for Great Friday Vespers, **I**:62
for Great Saturday ("In a clean linen..."), **V**:131
introduced into parishes, **II**:312
for marriage service, **V**:177–79
for monastic Matins and Vespers, **III**:272, **V**:127–28, 338, 341
omission of, in parishes, **II**:329, **III**:274, **IV**:53, 138, **V**:95, 240, 339–40, 417
for Pascha, **IV**:328
petition not said before, in trinitarian canon of the Sunday Midnight Office, **IV**:83–84
posture during, **V**:234–35
for Presanctifieds of Wednesday and Thursday of the Fifth Week of Lent, **V**:412–17
proskomidē performed during, **II**:232–33
resurrectional, **I**:249, **V**:181
for Saturday of Lazarus, **V**:127–29
structure of, **III**:171, **IV**:83–84, 339
Sunday Matins, second kathisma of, **II**:350
for Sunday of Veneration of the Cross, **V**:376n1388
synaptē following, **III**:4
taking kairos during, **I**:161, **II**:32, 34–35, **III**:107, 236
of third ode of Matins, lack a theotokion and staurotheotokion in the last part of April, **V**:406–12

kathisma/kathismata (*continued*)
Tuesday Matins, second kathisma of, **II**:351
for unction, **III**:26
katholikon, **II**:20, 33, **V**:55, 96
Kedrēnos (Geōrgios), **V**:197–98
kekragaria, **IV**:329
Kērykos (saint), **IV**:195
kings. *See* emperors and kings
kiss/kissing
during funeral service, **II**:306–7, **IV**:171, 172, 252
of Gospel book, **II**:324–25, 342–44, 402, 403–4, **IV**:178, **V**:136, 179–80
of holy table, in ancient Liturgy, **III**:205, 207
of icons, **I**:127–28, **III**:236
kiss of peace, **III**:86–90, **IV**:60
in marriage service, **I**:57–58, **V**:177
during the proskomidē, **IV**:288
during venerations of the Cross, **IV**:313–15, **V**:326
of vestments, **I**:71–72, **V**:356
kneeling. *See* posture during worship
Kneeling Vespers of Pentecost
bells, use of, **I**:60
as conclusion to period of Pascha, **V**:67, 81
dismissal for, **I**:50, **II**:212, **V**:62–67, 261
entrance with censer, **IV**:309–13
"entrances and departures," in third prayer of, **II**:289n899 (repeated: **V**:336n1243)
funereal character of, **IV**:13–14
joined to the Liturgy, **I**:50, **III**:177
petitions of, **I**:140
popular graveyard customs associated with, **IV**:13–15
prayers of, **I**:57, **II**:406, **IV**:13–14
prayers read by a teacher, if the priest is unable, **IV**:173
prayers said "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:210, 219
preserves elements of "asmatic" Vespers, **III**:3, **V**:65–66
priest faces the people during, **III**:83–84, 190
in temples dedicated to the Holy Trinity, **III**:278
troparia for, **V**:8–9, 80
knife, whether to use in place of lance, **II**:390–93, **IV**:291

kochliarion, I:132. *See also* labis
koinōnikon/koinōnika
"Alleluia" as ephymnion for, V:41–47
beautiful gate closed during, I:99, 103, 104, II:308
cannot be replaced with other hymns, II:192, III:94–101, V:311–12
chanting of, instead of repeating "Of your mystical supper..." during communion, II:103
chanting of, on the Holy Mountain, IV:60
found in Apostolos, IV:321
historical development of, IV:141–45, V:41–42
importance of following ecclesiastical taxis regarding, III:94–101
inaudible prayers during, V:217, 220
for marriage service, IV:22
for Mid-Pentecost, V:42, 43
not originally interrupted by "With fear of God...," I:209
for Pascha, III:98, 101, V:41–47
for saints commemorated with Presanctified during Great Lent, I:273–75
sermons transferred to place of, I:260–63, IV:315, V:311
should not be prolonged by the priest's private prayers, IV:179–81
for Sunday, V:136
texts substituted for, I:39, IV:54
texts used for Service for Holy Communion, IV:280
for Theophany, III:98, 101, V:42, 43
twenty main koinōnika in current use, III:101–2
Kokkinos, Philotheos. *See* Philotheos of Constantinople (saint)
Kollybades, I:xxvii, xxxviii, li, 288n984, V:180, 205, 216, 393
kolyba (kollyba)
canons of the kollyba, IV:344
and Kollybades controversy, I:288n984 (repeated: V:180n644)
in memorial services for infants, II:196
miracle of Saint Theodōros of Tyre, II:338
offering of, during Saturday Vespers, I:289
variations of memorial service and, II:189, IV:327
whether commemoration of great entrance takes place before, II:367
Kōnon (saint), V:331
Kōnstantinos (Emperor Constantine I the Great, r. 324–337; saint)
categorized as "equal-to-the-apostles" in lists of saints, I:11
characterized as hierarch, IV:194–95
commemoration of, IV:49, 194–95

Kōnstantinos (Emperor Constantine I the Great, r. 324–337; saint) (*continued*)
references to in betrothal and marriage services, **I**:203–5, **III**:129–30, 132, **V**:77
special epithets for, **I**:14
Kōnstantinos VI (patriarch of Constantinople, r. 1924–1925), **I**:218–19
Kōnstantinos VII Porphyrogennētos (emperor, r. 945–959), **II**:215, 400, **V**:371, 372
Kōnstantinos Prōtopsaltēs, **I**:231, 236. *See also* Typikon of the Great Church of Christ (Kōnstantinos)
Kōnstantios I (patriarch of Constantinople, r. 1830–1834), **I**:258, **II**:62, 63n198, **III**:68, **IV**:292–93, 296, 300
kontakion/kontakia
after small entrance, **IV**:261, 265n1023
created to supplement gaps in the Mēnaia, **V**:395–96
for feast of the Entrance, **V**:47–50
for funeral services, **II**:187, **IV**:171, 251–54
for the Paraklēsis, **V**:343
petitions for emperors in, **IV**:65
for Saint Dēmētrios, **V**:55
for Saint Kōnstantinos at marriages, **I**:197–201
for Saint Mamas, **V**:288
for saints commemorated with Presanctified during Great Lent, when to say, **I**:275
for saints without a doxastikon in the Mēnaion, **V**:392
in services of the Hours, **IV**:274
of Theophany, "Glory both now" chanted before, **III**:43–45
of two taxeis of Matins gospel, **V**:340
for typika service, **V**:398, 399
Kontoglou, Phōtēs, **V**:288
Kosmas Aitōlos (saint), **IV**:217, 346
Kosmas the Hymnographer (saint), **IV**:262, 306, 332, **V**:7, 11, 80, 323–27
koubouklion
Great Saturday Liturgy should not be celebrated on, **I**:xxvi, **III**:178–81, 280
history and symbolism of, **III**:178–81, **IV**:154
obstacle to celebrating funerals on Great Friday, **IV**:170n592
placement of epitaphios in, **I**:61–62, 63–64
placement of Gospel book in, **II**:221

koukoulion, **II**:134, **IV**:67
Koutloumousiou Monastery, **V**:126. *See also* Typikon of the Monastery of Koutloumousiou
kratēma, **V**:196, 200
Kryptopherrēs (Grottaferrata), Monastery of, **I**:xliv, **III**:15, 309, **IV**:10, 277, **V**:383
Kydōniatissa Panagia (Panagia Phanerōmenē of Kydōnies), **I**:xxxviii–xxxix
Kyriakodromion, **I**:38, 39, **II**:77, **IV**:119, 129, 134, **V**:103–5
Kyrillos of Alexandria (saint), **II**:60, **V**:256
Kyrillos of Jerusalem (saint)
  on anointing with oil of exorcism during, **II**:205, **III**:148, 155, 157–58, 159
  on Christ's victory over death, **V**:273
  on communion of the newly illumined, **III**:164
  on diptychs of the living, **III**:314–15
  on hymns for baptism, **III**:132–33
  on invocations and responses at reception of communion, **I**:216, **III**:23
  letter to Constantius II, **IV**:194n663
  Lord's Prayer included in catechism of, **IV**:307
  on nakedness during baptism, **III**:148–50
  on Psalm 92, **III**:313
  on sanctified water of Great Hagiasmos, **IV**:231
  on white baptismal garment, **II**:143, **III**:145
  on words introducing the trisagion hymn, **III**:122, 123
  on worthy partaking of holy communion, **II**:94
Kyrillos of Kyzikos (Kōnstantinos Stilbēs), **V**:281n1004

labis
  abolished by Uniate churches, **II**:98
  communion by, **I**:132, 209, 215, **II**:56, 96–97, **V**:71, 72, 123–24
lamb. *See also* Holy Bread; particles excised during the prothesis; prosphoron/prosphora; prothesis
  elevated alone, not with paten and particles, **II**:94–96, 246, **V**:68, 74
  excised alone without particles, in ancient Liturgy, **II**:52
  excised for the Presanctified, during complete Liturgies, **I**:84–85, **IV**:179, **V**:73
  excised from bread of prothesis, **I**:224–25, **IV**:288, 290, **V**:73
  excising of, when resuming an interrupted Liturgy, **II**:56
  history and significance of, **II**:87–92

lamb (*continued*)
inverted on the paten during the proskomidē, **III**:51
only part of the prosphora that is changed into the Body of Christ, **II**:92–98, **V**:68–76, 119–25
piercing of, with lance, **II**:96, 390–93
placed into the hand of the newly ordained priest, **V**:75
Presanctified must be celebrated with a whole lamb, not partial, **I**:85, **IV**:179
priest and faithful commune from, rather than from particles, **II**:96–98
second lamb excised on Great Thursday, **I**:271–272
three seals per prosphoron, **I**:84–85
transport prohibited, **I**:272
lamentation upon the grave, **II**:162, 163, 165, 314, **III**:180, **IV**:151–61, 315, **V**:108–17
Lampanitziōtēs, Polyzōēs (1726–1799), **I**:79, 244n841, **II**:54, **IV**:236n905, 250n906
lamplighter, **II**:181–82, 185n549, 238
Lamp-lighting, prayers of the
abridged during the Tourkokratia, **IV**:138, **V**:95
"Alleluia" as ephymnion in, **IV**:210
entrance of, **I**:166
inaudible prayers during, **V**:210, 212, 224
not part of Small Vespers, **III**:224
number of readings of, at the Presanctified, **I**:190–91
parallel with canons of Matins, **IV**:255, 258, 329–30, 333
processional transition during, according to Saint Symeōn of Thessaloniki, **V**:418
psalms of, **III**:114–15, **IV**:83, **V**:153, 360, 413
references to specific time of day, **V**:278
relation of antiphons to "asmatic" Vespers, **III**:6, **IV**:178
said toward icon of Christ, **V**:296
whether verses are chanted, **II**:329, **III**:272, 274, 275
lance (liturgical)
drying of Holy Bread of Great Thursday and, **I**:278
excising of particles with, **II**:88, 391
impracticality of modern lances, **II**:393
piercing of lamb with, **II**:96, 390–93
sealing of antidōron with, **I**:115, 221–22, 226
symbolism of, **I**:49, 123, **II**:390–94

whether to use knife instead of, **II**:390–93, **IV**:291
lance (of the Crucifixion), veneration of, **V**:10–11
laosynaktēs, **II**:214
lauds
abridged during the Tourkokratia, **IV**:138, **V**:95
anointing during, on Holy Mountain, **III**:29n98
chanting of psalms of, **I**:39, **II**:34, **III**:272, 274, 275, **V**:153, 360
eleventh prayer of Matins originally from, **V**:224
in funeral services, **II**:194, **IV**:211, 253
for Great Monday, **II**:209, **V**:261
for Great Saturday, **IV**:159, 160, **V**:113
for the Holy Unmercenaries, **I**:138
offering incense at, **I**:40–44
for Palm Sunday, palms distributed during, **II**:398
as preparatory part of Divine Liturgy, **I**:41, 43
references to Christ's victory over death in hymnography of, **V**:273–74
resurrectional elements of Sunday normally take precedence over feasts of the day, **V**:181
second stichēron of lauds for Saint Dēmētrios, adapted in response to historical circumstances, **IV**:205–7
stichēra of, **IV**:83, 255, 258, 329–30, 333, **V**:360
in taxis of Matins, **V**:338
for Theophany, **III**:140
troparia of, during Renewal Week, **IV**:331
veneration of icons during, **I**:128
Lauros (saint), **IV**:196
lay sacred preachers
despotikon throne, speaking from, **I**:154–56
exōrason worn by, while preaching, **I**:153
in Greece, **I**:154n491
kneeling by, **V**:186
Lazaros. *See* Saturday of Lazarus
leavetaking
of Annunciation, **V**:54
of Beheading of the Forerunner, **V**:54–56
of Pascha (*See* Pascha, leavetaking of)
resurrectional elements during leavetakings, **V**:180–81
of Transfiguration, **V**:163–66
Leimonos, Monastery of, **IV**:250

leitourgika, **V**:217
Lemuria (pagan festival), **I**:47, **IV**:13–14
Lent. *See* Great Lent
Leo I (emperor, r. 457–474), **II**:81
Leōn VI the Wise (emperor, r. 886–912), **III**:251, **V**:80, 132
Leōnidas of Thessaloniki (1904–1984, r. 1968–1974), **I**:xlvii
"Let all mortal flesh keep silent…," **I**:296, **III**:266–71
"Let my prayer be set forth…," **I**:275, **II**:129, 239–40, 297, **III**:111–15, 295, **IV**:256, 260, **V**:19–22, 382, 415
"Let our mouths be filled with Your praise, O Lord…," **IV**:54, 141–42, **V**:43, 45, 353
"Let us give thanks to the Lord," **V**:292, 297–98
"Let us love one another…," in absence of a deacon, **II**:247, 250
"Let us pray to the Lord"
  before epistle reading, in Vesperal Liturgy of Saint Basileios the Great, **III**:18–21
  before "For you, our God, are holy…," **IV**:268–71
  replaces great synaptē in Midnight Office and Compline, **V**:1–2
Letters concerning the sacred services of the Eastern Catholic Church, **II**:388–89
"The Light of Christ illumines all…," **II**:234–40, **III**:112, 115
Lights, feast of. *See* Theophany, eve of; Theophany, feast of
litany of peace (great synaptē)
  "Alleluia" after, for weekday Matins of Great Lent, **V**:23
  in betrothal service, **II**:287–90, 331, **IV**:219
  commemoration of abbess in women's monasteries, **IV**:91–92
  commemoration of name of the hierarch, **IV**:15–17
  excessive commemoration of names during, **V**:242
  full and abbreviated forms of, in Matins and Divine Liturgy, **II**:333
  of Great and Small Hagiasmos, **II**:38, **III**:292, **IV**:230, **V**:318
  "Let us pray" replaces, in Midnight Office and Compline, **V**:1
  "Lord, have mercy" replaces, in daily services, **V**:5
  in manuscript reconstruction of marriage celebrated with the Presanctified, **III**:214
  in marriage service, **II**:331, **IV**:219
  in Matins of Pascha, **V**:309
  in monastic tonsure service, **III**:187
  "Most holy Theotokos, save us" inserted into, **II**:345, 353–54
  originally preceded the trisagion ("synaptē of the trisagion"), **II**:292–95, **III**:21, 186–89, **IV**:269–71

petition for the archbishop, **V**:230
petition for the emperors, adapted to "for pious and Orthodox Christians," **II**:283–87, **III**:321, **IV**:64, **V**:48
petition "Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους …," **V**:366–70
petitions added during private Liturgies, **I**:140–42
position of, in Divine Liturgy, **II**:293, 335
reference to "peace from above," **V**:314
in unction, **III**:26–29, 31, 36, **IV**:84
in Vespers, **V**:1–2
in Vespers attached to the Presanctified, **V**:413
litē (area of temple), **II**:6n15, **III**:51–52. *See also* templon
Litē (service)
added to Vespers of Nativity and Theophany, **V**:247
and blessing during "Save, O God, your people…," **II**:153, 154, 218
commemoration of saints during, **I**:12, **II**:57, **V**:29
corrected text of two prayers of, **II**:318–19
and development of the Artoklasia, **II**:316, 318, **V**:154–56
dismissal of, **III**:50
evangelists lack, except for John, **II**:99, 100
"Lord, have mercy" said one hundred times during Litē of Great Vespers, **V**:4
of Pentecost, **V**:80
petitions of, **III**:320, **IV**:64
liturgical books. *See also individual books*
errors and omissions in the Triōdion, **IV**:5–6
errors in the kanonia, **IV**:115–31
lack of understanding of printed rubrics in, **I**:xxxi–xxxii, **IV**:125–26
manuscripts and printing of, **I**:xxiv–xxv, 30–32, **V**:25, 264–65
monastic character of, **I**:134, **III**:6, 272
need for correction of, **I**:31–32, **III**:21, **IV**:149
need for revised Hieratika that account for the absence of a concelebrating deacon, **IV**:301–5
"liturgical" canon, **I**:19–21
liturgism, **I**:xxv
liturgy and liturgical taxis. *See also* Divine Liturgy; local customs; *specific liturgical elements*
arbitrariness vs. conformity with tradition, **I**:xxi–xxii
celebrant's unworthiness does not hinder the grace of the Holy Spirit, **IV**:32–36, **V**:207

liturgy and liturgical taxis (*continued*)
corporate nature of, **I**:xxi, xxix–xxxi, **III**:94–95, 274, 305, **IV**:180, **V**:192
damaged both by excessive zeal and by negligence, **I**:xxvi–xxvii, **III**:280–81, **IV**:15–16
dating issues of elements in divine worship, **I**:xxiii–xxiv, **V**:352–53
difficulties of adapting monastic services for parishes, **II**:127, 312–13, 316–17, **III**:2–5, 45, 197–98, 271–76, **IV**:49, 138, 174
explanations should be sought in the liturgical texts themselves, **IV**:229, **V**:402
four characteristics of (transcendental, ascetic, mystical, and priestly), **I**:lv–lvi
iconography can illuminate, **V**:62
incorporation of pre-Christian practices into Christian worship, **I**:93, **IV**:13–15, 233–34, **V**:354
irregularities and corruptions in, **I**:xxi–xxii, xxv–xxvii, lviii
legitimate diversity in details of, **V**:99
length of services, **I**:xxxii–xxxiii, **II**:259–60, 344n1096, 359, **IV**:52–62, **V**:310
local customs, **I**:xxiii
personal prayer versus, **I**:xxi n11, xxix, **IV**:179–81, 283–84, 287, **V**:192
Phountoulēs's understanding of, **I**:xxi–xxvii
posture, role of, **V**:192
practical purpose of elements of, **I**:xxv, 49
printed rubrics, general understanding of, **I**:xxxi–xxxii
printed texts, reliability of, **I**:xxiv–xxv, 30–32
renewal of, Phountoulēs's contributions to, **I**:lii–lix
sources, value of return to, **I**:xxii, **III**:163
spiritual emergency, how to handle during, **I**:286–88
"today," liturgical meaning of, **V**:49–50
Tourkokratia, overview of effects of, **I**:xxvii–xxix, 55, **IV**:138 (*See also* Tourkokratia)
tradition and renewal, relationship between, **I**:lvii–lviii, **III**:95, **IV**:63–64, **V**:216
Liturgy of the *Apostolic Constitutions*
celebration one week after Pentecost, **V**:82
dismissal of the "hearers," **III**:254
does not have a blessing after communion, **II**:382, **III**:90
ektenēs, **II**:333, **V**:301
great entrance, **II**:255, 368, **V**:197

"The Holy Things are for the holy," **IV**:224
invocations and responses at reception of communion, **I**:216
kiss of peace, **III**:87, 88
liturgical fanning, **I**:89
"Lord, have mercy" as response to diaconal petitions, **II**:364
Lord's Prayer not included in, **IV**:307
Pentecost, forefeast and afterfeast of, **IV**:250–51
petition "for" the precious gifts, **III**:81
posture during Liturgy, **V**:231, 232–33, 235
prayer of inclination before communion, **III**:119
prayer of the anaphora, **II**:394, 410–11
prayer of the prothesis, **II**:260
preservation of text of, **V**:158
prokeimena, **III**:104
reflects practice of Church of Antioch, **IV**:307, **V**:301
taxis of beginning of the Liturgy, **IV**:42
thanksgiving prayers after communion, **III**:23, 24
transfer of remainders of the Eucharist to the prothesis, **II**:382
trisagion hymn, introductory words for, **III**:122, 123
"προκείμενα" in prayers of, **III**:116, 118
Liturgy of Saint Basileios the Great (Alexandrian)
only two blessings at consecration of the gifts, **III**:66, 68
relation to Byzantine Liturgy of, **III**:66
text of anaphora prayer, **II**:149–50, 395, 410–11
thanksgiving prayers after communion, **III**:23
words introducing the trisagion hymn, **III**:121, 122, 124
Liturgy of Saint Basileios the Great (Byzantine)
HISTORICAL DEVELOPMENT OF
and attempts to shorten the Divine Liturgy, **IV**:55–56
authorship of, **IV**:299
blessings at consecration of the gifts, **III**:64–69, **IV**:291–300
difficulties of restoration of text and taxis, **V**:159
exclamations shared with Liturgy of Chrysostomos, although prayers are different, **V**:227–30
originally had no blessing after communion, **III**:90
preserved in original Greek, **V**:158
relation to Alexandrian Liturgy, **III**:66
underwent fewer changes because of being celebrated less frequently, **III**:25–26, 61–62, 267

Liturgy of Saint Basileios the Great (Byzantine) (*continued*)
LITURGICAL ELEMENTS OF
bells, use of, **I**:60
commemorations of the names of the living and the dead, **III**:315–16
communion, taxis of, **IV**:284–85
proskomidē, **V**:228
Symbol of Faith, **I**:212–13
taking kairos, **I**:159
PRAYERS AND HYMNS OF
"Bless, Master, the holy bread," said by deacon at consecration of the precious gifts, **III**:60–64
"Blessed is our God—Always, now and ever..." after communion, not in ancient form of, **II**:382
chanting of "It is proper and right" not long enough to cover inaudible prayer, **I**:212
communion, prayers of preparation and thanksgiving for, **IV**:284–85
"Do not hinder the grace of Your Holy Spirit from these gifts presented on account of my sins," meaning of, **III**:81–82, **IV**:32–36, **V**:207
"Hearken, O Lord Jesus Christ..." introduced into, **IV**:220, 224, **V**:228
improperly abridged, in *Sacred Service Book* by Athēnagoras (Kavvadas), **IV**:62
inaudible prayers in, **I**:212, **V**:203, 218, 219
most prayers addressed to God the Father, **IV**:220, **V**:295
"The mystery of your dispensation..." (final prayer of), **V**:88
"No one is worthy..." (prayer of Cherubic hymn) introduced into, **I**:53, **III**:266–68, 271, **IV**:220, 224, **V**:228, 296
"O Lord, who blesses those who bless you...," inconsistent punctuation in printed editions, **V**:315
petition for the emperor in prayer of the anaphora, **IV**:65
petitions repeated twice in, **II**:332
prayer of the anaphora, **I**:113, 212, **II**:395–96, 410–11, **IV**:65, 291–300, **V**:192n673, 195, 228, 229–30, 297
prayer behind the ambōn, **II**:62–68, **V**:228, 295–96
prayer for the catechumens, **V**:227
prayer before the Lord's Prayer, **III**:189
prayer of inclination before communion, **III**:119, 215, **IV**:224
prayer of the prothesis, **IV**:34, 224, **V**:88, 228
prayer for small entrance, **I**:163–67
prayers composed in the plural, **II**:276

prayers of the faithful, **V**:228, 229
text of end of the dismissal, **II**:212
triple prostration before consecration of the gifts, **I**:213–15
what is said before epistle reading, **III**:18–21
"whose Divine Mystagogy we celebrate," meaning of, **II**:53–54
words introducing the trisagion hymn, **III**:120, 121, 125
"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" as unacceptable interpolation to, **III**:64–69, **IV**:291–300
"προκείμενα" in reference to the gifts, **III**:116
TIME OF CELEBRATION OF
celebrated ten times per year, **II**:67n215, **III**:26, 61–62
combined with Vespers, **I**:91, 163–67
eves of Nativity and Theophany, **II**:12, 14–15, 203, **III**:18–20, **IV**:183, 270, **V**:247–48, 251
Great Thursday, **III**:18–19, 277, **IV**:178, 270
vigil of Pascha, **I**:170, 189, **III**:18–19, 277, 289, **IV**:104, 178, 183, 270
Liturgy of Saint Grēgorios the Theologian (Alexandrian)
days for celebration of, **V**:159
difficulties of restoration of text and taxis, **V**:159
exclamations of, **V**:230
"Hearken, O Lord..." taken from, **V**:228, 296
"No one is worthy..." taken from, **I**:53, **II**:276–77, **IV**:223–24, **V**:199, 296
only two blessings at consecration of the gifts, **III**:66
prayer of the Cherubic hymn, **III**:267
preserved in original Greek, **V**:158
text of anaphora prayer, **II**:148, 395, 410–11
thanksgiving prayers after communion, **III**:23
words introducing the trisagion hymn, **III**:121, 123, 125
Liturgy of Saint Iakōvos (Jerusalemite) (Divine Liturgy)
acknowledges the sinfulness of the celebrating priest, **IV**:36
and attempts to shorten the Divine Liturgy, **IV**:55–56
audible and inaudible prayers in, **V**:207, 209
"catholic synaptē" of, **II**:285, 364
censing before the Gospel, **II**:354, 355
commemoration of saints, **III**:231, 316, 320
commemoration of the hierarch, **IV**:16–17
on day of commemoration of Saint Iakōvos, **V**:159–60, 245
days for celebration of, **V**:157, 159–60

Liturgy of Saint Iakōvos (Jerusalemite) (Divine Liturgy) (*continued*)
deacon seeks blessing from the celebrant, **II**:272
diaconal commands regarding posture, **V**:193, 231
dismissal, **II**:217
does not have a blessing after communion, **III**:90
does not mention an "entrance" with the Apostolos, **II**:174
ektenēs, **V**:301
embolism of Lord's Prayer, **V**:222
entrance with Old Testament or Apostolos incorrectly introduced into, **IV**:310
influence on modern service of the typika, **V**:5
kiss of peace, **III**:87, 88
modern restoration of, **V**:158
"Only begotten Son..." in place of eisodikon, **V**:400
only two blessings at consecration of the gifts, **III**:66
petition for the emperors, **V**:368
petition "for" the precious gifts, **III**:81
petitions, position of, **II**:333, 334, 335
possible source for Liturgies of Basileios and Chrysostomos, **V**:229
prayer of the anaphora, **II**:150, 394–95, 410–11
prayer of the Cherubic hymn, **II**:145, **IV**:224
prayer of the curtain, **I**:101, **V**:420
prayer of the prothesis, **II**:260
prayers for blessing of incense, **II**:160–61, 355, **IV**:213
prayers of the small entrance, **I**:196, **II**:48, **V**:421, 422
similarity to service of the typika, **IV**:39
synaptē, **II**:285, 364, **III**:21
thanksgiving prayers after communion, **III**:23
transfer of the precious gifts, **II**:255, 368, 382, 386, 387
trisagion and elements preceding, **III**:122, 125, 126, **IV**:269
"προκείμενα" in reference to the gifts, **III**:116
Liturgy of Saint Iakōvos (Jerusalemite) (Presanctified), **V**:158, 415
Liturgy of Saint Iōannēs Chrysostomos
HISTORICAL DEVELOPMENT OF
and attempts to shorten the Divine Liturgy, **IV**:55–56
exclamations shared with Liturgy of Chrysostomos, although prayers are different, **V**:227–30
model for prayers before and after communion in the Presanctified, **II**:291

"No one is worthy..." (prayer of Cherubic hymn) not originally part of, **I**:53, **III**:266–67, 271
originally had no blessing after communion, **III**:90
prevalence of Byzantine form of, **V**:158
underwent more changes because of being celebrated more frequently, **III**:25–26, 61–62, 267
"You who are yourself the fulfillment of the law..." (final prayer of), **I**:53, **IV**:221, **V**:88
"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" and other blessings at consecration of the gifts, **III**:64–69, **IV**:292–98
LITURGICAL ELEMENTS OF
commemorations of the names of the living and the dead, **III**:315–16
communion, preparatory and thanksgiving prayers for, **III**:22, 25–26, **IV**:284
diaconal commands and exhortations in, **III**:61–64
hands used to hold paten and chalice during great entrance, **V**:117
litany of peace, **II**:284, **V**:230
petition "for" the saints, **III**:81
petitions repeated twice, **II**:332
Symbol of Faith, **I**:212–13
taking kairos, **I**:159
triple prostration before consecration of the gifts, **I**:213–15
PRAYERS AND HYMNS OF
categories and orders of saints, in anaphora of, **I**:10
chanting of "It is proper and right" not long enough to cover inaudible prayer, **I**:212
does not have "Blessed is our God—Always, now and ever..." after communion, in ancient form, **II**:382
end of the dismissal, **II**:212
"Hearken, O Lord Jesus Christ..." introduced into, **IV**:220, 224, **V**:228
improperly abridged, in *Sacred Service Book* by Athēnagoras (Kavvadas), **IV**:62
inaudible prayers in, **I**:212, **V**:218, 219
meaning of "προκείμενα" in prayer of inclination, **III**:116–19
most prayers addressed to God the Father, **IV**:220, **V**:295
"No one is worthy..." introduced into, **IV**:220, 224, **V**:228, 296
"O Lord, who blesses those who bless you...," inconsistent punctuation in printed editions, **V**:315
prayer behind the ambōn, **II**:64–68, **V**:228, 295

Liturgy of Saint Iōannēs Chrysostomos (*continued*)
PRAYERS AND HYMNS OF (*continued*)
prayer of the anaphora, **I**:212, **II**:395, 410–11, **V**:192n673, 195, 228, 229–30, 297
prayer for the catechumens, **V**:227
prayer "in consuming the Holy Elements," **V**:296
prayer of inclination, **III**:116–19, 215, **IV**:224
prayer before the Lord's Prayer, **III**:189
prayer of the proskomidē, **IV**:224, **V**:88
prayer of the small entrance, **II**:48, **V**:421
prayers composed in the plural, **II**:276
prayers of the faithful, **V**:228, 229
"whose Divine Mystagogy we celebrate," meaning of, **II**:53–54
words introducing the trisagion hymn, **III**:122, 125
"ἀνενόχως" (guiltlessly) in second prayer for the faithful, meaning of, **II**:372–75
TIME AND MANNER OF CELEBRATING
commemoration of saints with complete Liturgy during Great Lent, **I**:273–75
marriage services celebrated during, **I**:131
as "second" Liturgy of great feasts, **IV**:183
on Wednesday and Friday of Cheesefare Week, **II**:29, 31
when eves of Nativity or Theophany fall on a Saturday or Sunday, **II**:12, 14–16, **V**:251
Liturgy of Saint Markos (Alexandrian)
audible and inaudible prayers in, **V**:209
censing before the Gospel, **II**:354, 355
commemoration of the patriarch of Alexandria, **IV**:17
days for celebration of, **V**:157, 159–60
diaconal commands and reminders in, **III**:60–61, **V**:193, 231
dismissal, **II**:217
ektenēs, **V**:301
exclamations of, **V**:230
kiss of peace, **III**:87, 88
only two blessings at consecration of the gifts, **III**:66
petition for the emperors, **V**:368
prayer of the anaphora, **II**:395, 410–11
prayer of the prothesis, **II**:260
prayers after communion, **II**:382, 386, **III**:23, 90

prayers for blessing of incense, **II**:160–61
reference to idolatry, **II**:330
transfer of the precious gifts, **II**:255, 368
use of "προκείμενα" in reference to the gifts, **III**:116
words introducing the trisagion hymn, **III**:122, 125
"πρόσχημα" in prayer of inclination before communion, **III**:304–5
Liturgy of Saint Peter, **II**:382, **V**:158
Liturgy of the Presanctified
HISTORICAL DEVELOPMENT OF
combines monastic and ancient "asmatic" Vespers, **III**:5, 111–15, **IV**:174–78
elevation of the Precious Gifts, **IV**:225–28
formerly celebrated on Wednesdays and Fridays outside of Lent, **III**:214–15
marriage formerly celebrated together with, **I**:131–132, **III**:210–19
originally had no blessing after communion, **III**:90
typika service originally a rudimentary form of, **II**:106, **IV**:39
MANNER OF CELEBRATION OF
place of celebration, **I**:158
as private Liturgy, **I**:267–70
transportation of Presanctified Lamb between temples, prohibition of, **I**:158–59, 275
troparia and readings for commemorated saints, **I**:275
NATURE AND PURPOSE OF
communion as purpose of, **III**:173, 270–71, **IV**:209, **V**:276–78
distinction from Divine Liturgy, **I**:159–62, 267, **III**:10–11, **V**:276
as evening Liturgy combined with Vespers, **I**:9, **II**:107, 128, **III**:173–75, **IV**:8
mourning and penitential character of, according to Theodōros the Stoudite, **IV**:226
PRAYERS AND HYMNS OF
canon for holy communion read beforehand, **II**:290–91
does not have "Blessed is our God—Always, now and ever..." after communion, in ancient form, **II**:382
entrance prayer "In the evening and in the morning...," **I**:167–68
lacks prayer of the Cherubic hymn, **III**:270–71
Lamp-lighting prayers, number of readings of, **I**:190–91
"Let my prayer be set forth..." chanted twice during, **III**:111–15

Liturgy of the Presanctified (*continued*)
PRAYERS AND HYMNS OF (*continued*)
"The Light of Christ illumines all..." and blessing with candle and censer, **II**:234–40
not the seven prayers of Vespers, in all manuscripts, **I**:190
"Now the powers of the heavens..." replaces Cherubic hymn, **II**:405, **V**:198
"O Lord our God, who brought us..." (final prayer of), **V**:88
prayer before the great entrance, **II**:145–46
prayers and petitions for catechumens, **I**:142
prayers during antiphons and introductory psalm, in texts, **I**:190
repetition of prayers not consistent with tradition, **I**:190
"Taste and see..." as koinōnikon of, **IV**:142, 145
"Through the prayers...," **V**:63
"προκείμενα" in reference to the gifts, **III**:116
SERVICE OF
beautiful gate and its curtain, opening and closing of, **I**:102–3, **II**:307–8
bells rung before, **I**:60
censing during, **I**:43
commemoration of names during, **I**:267–70
commemoration of saints during Lent, **III**:107–11, **IV**:8, **V**:56, 107, 416
communion, taxis of, **IV**:284
communion for workers who cannot attend Liturgy, **II**:105–8
ektenēs, **I**:267–70
entrance with Gospel book, if gospel reading is provided, **IV**:310
follows Liturgy of Saint Chrysostomos for details not specified, **V**:117
gospel reading for first three days of Great Week, **V**:19–23
great entrance, clergy do not chant during, **II**:255, 368
great entrance, hand used to hold paten during, **V**:117–19
lamb must be whole, not partial, **I**:85, **IV**:179, **V**:74
lambs excised for, during complete Liturgies, **I**:85, 268, **IV**:179, **V**:73
ordinarily lacks epistle and gospel readings, **III**:214
paten retains traditional position in, **I**:285–86
petitions, position of, **II**:335
prayer behind the ambōn, **V**:295
Precious Gifts covered with the aēr and touched at "The Presanctified Holy...," **IV**:225–28
Proverbs read during, **II**:29, 236, 238, **III**:113, 115, **V**:413

Psalm 33 read during distribution of antidōron, **II**:219, 220, **III**:85
thanksgiving prayers after communion, **III**:22
whether to take kairos before, **I**:159–62, **II**:32, 33, 291–92
TIME OF CELEBRATION OF
Annunciation, eve or day of, **IV**:7–8, 10, **V**:56
Cheesefare Week, **II**:28–31, 240, **III**:115, **IV**:11
fasting days, connected with, **I**:91, 268, **II**:14, **III**:173–77, **V**:413
Great Friday, celebration on, **II**:297–99, **III**:115, **IV**:11, 104
Great Lent, days of the week for celebration of, **I**:xxx–xxxi, **II**:28–31, 240, **III**:107–11, 115, 173–78, **IV**:7–12, 209, **V**:275–78, 347–48, 397–401, 412–17
Great Lent, time of day for celebration of, **II**:126, 128, **III**:173–78, **V**:275–78, 282–83
Great Week, first three days of, **V**:19–23
Salutations, whether to celebrate before or after, **III**:173, 176–78
and Vespers, when a priest serves two parishes, **II**:20
and Vespers, when two Presanctifieds are performed in the same temple on the same day, **III**:276–77
Wednesdays and Fridays outside of Lent, in former practice, **III**:214–15
when priest celebrates a complete Liturgy the same day, **III**:217n790
loaves, blessing of. *See* Artoklasia
local customs
Artoklasia, manner of celebrating, **I**:35–37
baptisms, **I**:173
celebrating Small Hagiasmos on Exaltation of the Precious Cross, **III**:183–84
censing during lauds rather than the ninth ode, **IV**:212–18
common cup at marriage, **I**:51–52
concelebration of memorial services, **I**:288–91
decorating epitaphios with flowers by women during Great Friday Vespers, **III**:178–79
Friday fasting during Great Lent, **I**:91–92
funeral/funereal customs associated with Pentecost, **IV**:13–15
funerals not celebrated on Great Friday, **IV**:169–70
hypsōmon given to families supplying prosphoron for Saturday of Souls and memorial services, **I**:113
nailing and unnailing of icon of Crucified Christ, **I**:62–63, **III**:179–82
non-Orthodox deceased, on Orthodox funeral service for, **I**:193
not celebrating Small Hagiasmos on September 1 or January 1, **III**:182–84

local customs (*continued*)
orientation of head of Christ in koubouklion towards north vs. east, **I**:63–64
simple circular procession around the baptismal font, **IV**:72–75
sword, girding of bridegroom with, **I**:205
Trisagion and Hagiasmos following burial, **IV**:233–34
worthy of special attention, **I**:xxiii, **IV**:72
Longinos (saint), **II**:391, 392n1274, **IV**:188
"Lord, have mercy"
repetition of, and number symbolism, **IV**:243, **V**:2–6
in response to diaconal petitions, **II**:363–66
in service of the typika, **V**:398, 401
in services of the Hours, **IV**:276
"Lord, I have cried to you," **IV**:8, 12
"Lord, save the pious," **II**:213–16, 283, 370, **IV**:300, **V**:47–48, 367–69
"Lord, you have granted us to offer these common prayers...," **IV**:220
Lord's Prayer
deacon girding himself with the orarion during, **III**:75, 79
doxological conclusion of ("For yours is the kingdom..."), **IV**:307–9, **V**:221–22, 225, 226
embolism of, **V**:222, 225, 227n807
eucharistic meaning of, **II**:336
history of introduction into Divine Liturgy, **IV**:307–9, **V**:233
led by the chanter, **III**:7n26
model for liturgical prayers, **V**:221–22
omitted from service of the typika, on days when there is a Presanctified during Great Lent, **V**:397–401
posture of faithful during, **V**:233
prayer before, **III**:189, **IV**:59, 62, 284, **V**:228
priest says separately from the people, **V**:217, 220, 225
in service of marriage, **II**:328, 332, **III**:215
in taxis of the service of the Hours, **IV**:276–78
Loukas Chrysobergēs (patriarch of Constantinople, r. 1157–1170), **V**:289
Loukianos (saint), **IV**:235
loukoumi, **I**:132–33
Louvain, Belgium
Catholic University of Louvain, **I**:xliii
Institut supérieur de liturgie, Abbey of Mont César, **I**:xliii, xliv
Luke (saint), **II**:98–100, **IV**:188, 189

Luke, Gospel of
eōthina gospels from, **V**:151
Great Friday gospel reading, **IV**:146–49, **V**:150
Sunday of Zacchaeus, epistle reading paired with, **IV**:105–11, 126
Sundays of, in relation to Nativity, **IV**:85–87, 124, **V**:103–5
Sundays of, paired with specific epistle readings, **IV**:126–28
Sundays of, sequence of in annual cycle, **II**:72–86, **IV**:93–99, 123, 125, **V**:103–5
on Sundays of Great Lent, **IV**:87
Lycurgus, **V**:16n80

Magdalēnē (saint). *See* Mary Magdalēnē (saint)
makaria, **II**:197
Makarios Kalogeras (saint), **V**:130n467
Mamas (saint), **IV**:112, 196, **V**:287–89
Mandēlion, **IV**:195–96
mandyas, **II**:268
Manouēl I Komnēnos (emperor, r. 1143–1180), **V**:290n1034
Mantzouneas, Evangelos, **V**:334–35
Marathon, Battle of, **V**:16n80
Maria of Egypt (saint), **IV**:193, 324
Maria Laach, Monastery of, Trier, **I**:xliii
Mark, Gospel of
eōthina gospels from, **V**:151
Great Friday reading, **V**:150
period of, in annual cycle, **IV**:94, 96–99, 124
on Sundays of Great Lent, **IV**:88–89
mark of the beast ("χάραγμα"), **V**:3n9
Markellos the Sleepless One (saint), **IV**:274
Markianos (saint), **IV**:81, 196, **V**:287, 289–91
Markos (saint, evangelist), **II**:98–100, **IV**:198, **V**:159, 406, 410
Markos Eugenikos, Metropolitan of Ephesos (saint, r. 1437–1445)
on "Alleluia" and "God is the Lord," **V**:36
biographical information, **II**:184n546 (repeated: **III**:12n42, **IV**:19n77, **V**:3n9)
on censing, symbolism of, **IV**:216
on elevation of the Panagia, **IV**:19
on eve of Theophany, **V**:249
on exclamations, **V**:225–27

Markos Eugenikos (*continued*)
on petitions for the emperor during Matins, **II**:184
on posture during the Psalter, **V**:235
on prokeimena, **III**:12, 105
on repetition of "Lord, have mercy," **V**:3
on structure of the canons and odes, **IV**:339
on taxis of the Lord's Prayer, **IV**:278
uses "katabasia" and "heirmos" interchangeably, **IV**:261
Maronite Liturgy, **IV**:308
marriage. *See also* betrothal, service of; marriage, service of; spouses
"eternal marriage" as modern theological opinion, **V**:336n1243, 337n1244
secularization of, in modern society, **III**:218
spiritual kinship of baptism not an impediment to, **II**:151–52
theme of Fourteenth Sunday of Matthew, **IV**:126
marriage, service of. *See also* betrothal, service of; common cup, at marriages; crowning
HISTORICAL DEVELOPMENT OF
censing of groom, described by Saint Kosmas Aitōlos, **IV**:217
formerly celebrated with Divine Liturgy, **I**:131, 284, **II**:124–26, 332, **III**:185, 186, 189, 217, 218, **IV**:241, **V**:22, 77, 335
formerly celebrated with the Presanctified, **I**:131–32, **III**:210–19, **V**:335
influenced by popular devotions to saints, **V**:77
origin in Byzantine service for crowing of emperors, **I**:205
LITURGICAL ELEMENTS OF
"Alleluia" and allēlouarion, **III**:214, **IV**:22, 101, 105
censing before enarxis, **II**:181, **III**:131–32
commemoration of the newlyweds by name, **III**:230, 231
communion of the newlyweds, **II**:106, **III**:213, 216, **V**:335
consecutive performance of services of betrothal and marriage, **I**:242–43, **II**:331, **III**:257
Dance of Isaiah, **I**:57, 145–46, 198, **II**:332, **III**:216, **IV**:22, **V**:333–37, 352–55, 402
dismissal, **I**:240, **II**:331, 332, **V**:76–79
distinction from service of betrothal, **I**:242–43, **II**:331
ektenēs, **II**:328, 331, 332, **III**:186, 211, 214, **V**:301
exclamation "And grant us, Master...," **III**:189
Gospel book, held during sacred dance, **V**:333–37

Gospel book, kissed during, **I**:284–85, **IV**:241–42
Gospel book, use of two of, **III**:265–66
Gospel book, used to separate joined hands of newlyweds, connected with loosening of crowns, **I**:69–70
Gospel book, which direction to make the sign of the cross with during enarxis, **I**:284–85
gospel reading, **IV**:242, **V**:402
joining of hands or entwining small right fingers, **I**:44–46, 69–70, 281, **IV**:243–46, **V**:354, 402–5
kiss, **I**:57–58, **V**:177
lacks proper hymnography, **I**:197–201, 204, **III**:131–32, **IV**:21–22
litany of peace, **II**:331, **IV**:219
parallels with unction service, **III**:28, 29
prayers of, **II**:331, **V**:77, 210, 402–5
priest faces the people during, **III**:191
prokeimenon for, **IV**:22, 245
royal character of, **III**:130
Saint Prokopios, commemorated in dismissal, **V**:76–79
Saints Kōnstantinos and Helenē, references to, **I**:203–5, **III**:129–30, 132, **V**:77
triple repetition of prayers and actions in, **IV**:242–49
trisagion omitted in, **III**:188
troparia for, **I**:197–201, 204, **III**:131–32, **IV**:21–26, **V**:77, 176–79, 333–37
vestments worn for, **I**:254
when celebrated by two or more priests, **V**:401–5
POPULAR CUSTOMS ASSOCIATED WITH
best man partaking from or consuming remainder of common cup, **I**:271
dipping prosphoro into common cup, **I**:131–32
fruit trees or vineyards planted by newlyweds during same year as marriage, **I**:277–78
girding of bridegroom with sword, **I**:205
giving of hands, **I**:235–39
offering of cup of honey and almonds, **I**:133
offering of loukoumi after common cup, **I**:132–33
throwing of Jordan almonds, rice, and coins, **I**:133n443, 145–46
zōnē requested at, **I**:72, 122–25

marriage, service of (*continued*)
TIME AND MANNER OF CELEBRATING
cancellation of, **I**:242–43
certain temples especially preferred for, **II**:330
days of the week when marriages may be celebrated, **IV**:345–47
difficulties of celebrating, in large cities, **I**:281–82, **II**:328–30
fasting, prohibited during periods of, **I**:48
gap between performance of betrothal and marriage, **I**:242–43
location of, within the temple, **II**:124–26, **IV**:241, **V**:335–36
May, not taking place during, **I**:47–48
not celebrated on Exaltation of the Precious Cross or on its eve, **IV**:345–47
not performed during Great Lent, **III**:210, 217, **IV**:345
two or more couples married at same time, **I**:280–82
martyrika, **IV**:8, 12, 273, **V**:182
Martyrion of Saint Kōnon, **V**:331
Martyrios (saint), **IV**:196, **V**:287, 289–91
martyrs
apolytikia for, **V**:16–17
as category of saint, **I**:11–12
days of death called "birthdays," **III**:107–9
readings for commemorations of, **IV**:198, 201–2, 204
Mary, mother of God. *See* Theotokos
Mary Magdalēnē (saint)
commemorated on July 22, **II**:143, **IV**:188, 195, 256
commemorated on Third Sunday of Pascha, **IV**:96
in gospel accounts of the Resurrection, **II**:4, 136–40, **IV**:96
question of virginity of, **II**:136–40
special epithets for, **I**:14, **IV**:195
Mateos, Juan, **III**:119, **IV**:116
Matins. *See also* doxology; eōthina gospel readings; odes (liturgical); *see also under* Great Friday; Great Saturday; Great Tuesday; Pascha, Sunday of
in absence of a chanter, **III**:54, 236–37
"Alleluia" in, during Great Lent, **V**:35–39
amōmos omitted on Saturdays and Sundays in parish services, **II**:191
ancient "asmatic" form of, **I**:167, 187, **II**:163, 185, 186, 221, 313, **III**:171, **IV**:151, **V**:212, 224, 310
during ancient vigil of Pascha, **I**:170
antiphons said before the exclamation, **II**:249

Artoklasia and, I:27, II:316–17
bells, use of, I:60–61
candles not lit until ninth ode of, in monasteries, II:238n742 (repeated: III:172n639, V:37n173)
censing, prayers for blessing of incense, II:161–62
censing as conclusion to, I:42
censing before enarxis of, II:180–85
censing during lauds or during the ninth ode, II:271, IV:212–18
commemoration of saint of the day during, II:57
difference between monastic and parish practice, I:34–35, 82, II:127–28, 180, 339, V:137, 282, 341–43
Divine Liturgy without, I:82–84
ektenēs at beginning of, V:301
ektenēs at end of, V:240, 300
enarxis and dismissal for, I:50
epitrachēlion, celebration without, I:25
evangelists not commemorated by name at dismissal of, II:100
excessive commemoration of saints during, II:242, 244–45
first antiphon of the anabathmoi of the fourth tone doubled for feasts, V:381–83
First Hour attached to, IV:2, 348
funeral services patterned on, II:186, 301, IV:153, 252–53, 333, V:109, 142
"God is the Lord...," divergence between Greek and Slavonic Hōrologia on first verse of, III:305–12
gospel readings transferred to, when feasts coincide, IV:133
great doxology concludes, I:40–41
Great Week, first three days of, V:342–43
"Holy is the Lord our God" and "Exalt the Lord our God," whether both are said during Paschal season, V:371–77
inaudible prayers in, I:41, 82, 163, V:210, 212, 224
introductory elements of, I:50, IV:351–52
"It is good to acknowledge the Lord...," whether "every night" should be replaced with "every day," V:137–39, 266
kathismata not recited during, in parishes, IV:53
kissing of Gospel book on Sundays, II:324–25, 343–44, 402, 403–4, V:179–80, 342
"Let us pray to the Lord—For you, our God, are holy...," IV:271
litany of peace in, II:332

Matins (*continued*)
location of, in monasteries, **I**:83, **II**:20, 181
low attendance at, in Greece, **II**:344n1096, **IV**:133n423
memorial services patterned on, **II**:190, **IV**:333, **V**:361
Midnight Office attached to, **II**:271, 275, **IV**:350, 351–52
monastic celebration of, **I**:82, 83, **II**:271, 275
by nature a morning service, **II**:129–31, **V**:137, 278–79
not connected with a specific temple, **II**:20
not consecutive with Divine Liturgy in Byzantine-era parishes, **II**:33–34
odes and canons, omission or abridgement of, **IV**:254–60
Paraklēsis modeled on, **II**:153, 262–63
petition for the emperors, omission of, **IV**:64, 65, **V**:367
position of petitions in, **II**:333
posture during, **V**:234
prayers addressed to God the Father, **II**:264
prayers outside of the bēma said facing the icon of Christ, **V**:296
priest is obliged to celebrate each day, even privately, **I**:84
prokeimena of, **III**:11–14, 36–38, 103, 104, **V**:58
reception of hierarch during, at hierarchical Liturgy, **II**:268–69, **V**:342
repetitions of exclamations in, **II**:294
saints, recitation of lists of, **I**:12
for Saints Gourias, Samōnas, and Abibos, **V**:291
of Saturday, chanting of resurrectional theotokion during, **II**:36
Small Hagiasmos modeled on, **III**:240, **V**:318
"stray" exclamations in, **III**:2, 189, **IV**:219, **V**:320
synaptes during chanting of the canons, **III**:171–73
"The Theotokos and Mother of the light…," where to stand while saying, **III**:45–46
theotokia and apolytikia for feasts of celebrated saints, **III**:219–23
trisagion at enarxis of, **III**:59–60, **IV**:351–52
trisagion for the kings/emperor (royal service), **II**:119, 183–85, 283, **IV**:351–52
unction service patterned on, **III**:26–27, 29, 31, 33, 36, **IV**:84, 174, 333, 335, **V**:361, 364
usually ends before sunrise, in monasteries, **I**:82
Vespers linked with, in Slavic churches, **I**:82
of Wednesday of the Fourth Week of Lent, **V**:352
whether priest should bless during "Save, O God, your people…," **II**:153–54, 218

"λατρεύειν σοι" in first prayer of, **II**:374–75
Matsoukas, Nikolaos (1934–2006), **I**:liii
Matthaiakēs, Timotheos, **I**:249n863
Matthaios Blastarēs, **V**:90n369
Matthew (apostle)
commemoration of (November 16), **II**:75, **IV**:186
not mentioned by name in dismissals, **II**:98–100
Matthew, Gospel of
eōthina gospels from, **V**:151
Great Friday reading, **IV**:146–49, **V**:11, 148, 150
Great Saturday reading, **V**:130–31, 152
Sundays of, paired with specific epistle readings, **IV**:126, 128
Sundays of, sequence in annual cycle, **IV**:93–99, 123–25, 129, **V**:103–5
vigil of Pascha reading, **IV**:123
Matthias (apostle), **IV**:187, **V**:77
Maura (saint), feast of, **I**:47
Maximos the Confessor (saint)
biographical information, **II**:46n143 (repeated: **IV**:42n185, **V**:388n1433)
categorized as "confessor" in lists of saints, **I**:12
commemoration of, **IV**:193
on enarxis of the Liturgy, **II**:46, 47, **IV**:42
on the gospel reading, **V**:388
May, marriages not taking placing during, **I**:47–48
"May He who rose from the dead..." (dismissal)
for all Paschal period services, **I**:249–50, **V**:260–62
always said on days where "Having beheld the Resurrection of Christ..." is said in Matins, **I**:249
for proskomidē on Sundays, **II**:264–66
as resurrectional dismissal, **V**:160–63
for Vespers of Pascha, **I**:230–35
"May He who rose from the dead [and] trampling on death by death..." (dismissal), **V**:260–62
"May He who was born in a cave... and rose from the dead..." (dismissal), **II**:264–66
Meatfare
Saturday of, commemorations of the dead on, **III**:128–29
Saturday of, double readings provided for in Typikon of the Monastery of the Savior in Messina, **IV**:135

Meatfare (*continued*)
Saturday of, prayer behind the ambōn for, **II**:68
Saturday of, "We have seen the true light..." chanted on, **IV**:140
Sunday of, gospel and epistle readings for, **IV**:97, 322–25
Sunday of, prokeimena and allēlouaria for, **IV**:322–26
Meeting of Christ, feast of
apolytikia for, **II**:1, **III**:130–32
canons for, **V**:7, 362
if coinciding with a Sunday of the Triōdion, **IV**:133, 138
difficult for working people to attend morning Liturgy, **V**:283
dismissal for, **I**:258, **III**:10, **V**:163, 261
fortieth day service associated with, **II**:326, **III**:130–32
kontakion for, **IV**:65
prayer behind the ambōn for, **II**:68
prayer during Cherubic hymn for, **I**:298
simultaneously a feast of the Lord and of the Mother of God, **I**:256
synaxis of Symeōn and Anna on day following, **IV**:51, **V**:82
when falling on Wednesday and Friday of Cheesefare Week, **II**:29–30
megaleion, **IV**:312, 313
megalynarion/megalynaria
of the amōmos, **IV**:160, **V**:111–12, 116
created to supplement gaps in the Mēnaia, **V**:395–96
for marriage service, **V**:176–77
resurrectional, **V**:134
of the Theotokos, **II**:327, 353, **III**:7–8, 63, **IV**:59, **V**:164, 165
Megas, Geōrgios, **I**:124
Meletios IV (Metaxakēs) (patriarch of Constantinople, r. 1921–1923), **III**:73–74
Meletios Pēgas (patriarch of Alexandria, r. 1590–1601), **II**:309, 310n984
Melkite churches, **II**:358
memorial services. *See also* burials; funeral services; kolyba (kollyba); Trisagion (service for the dead)
abridged version in modern parishes, **II**:191–92
amōmos in, **II**:186, 190–92, **V**:110, 142
commemoration of the living and the dead, **II**:367
concelebration of, **I**:288–91
ektenēs for, **V**:301
funereal vigils, **V**:35, 142
for hierarchs, **II**:189

hypsōmon given to families supplying prosphoron for Saturday of Souls and memorial services, **I**:113
for infants and small children, **II**:192, 196
liturgical elements of, **II**:189–92
for "men in the world," **II**:190
modeled on service of Matins, **II**:190, **IV**:333, **V**:361
for monastics, **II**:189–90
not celebrated on Great Friday or Exaltation of the Precious Cross, **IV**:170, 326–27
odes are not chanted with stichologia, **V**:365
pastoral difficulties in villages, **I**:288–91
for priests, **II**:189, 190
on Saturdays and Sundays, **I**:288–90, 288n984 (repeated: **V**:180n644), **II**:192, **V**:180n644
whether commemoration of great entrance takes place before kolyba, **II**:367, 371
whether to convert language of commemorations to plural forms, in services for many people, **III**:128–29
"ἀσπόρως," in troparia, **V**:385
Mēnaion/Mēnaia
acrostic canons in, **IV**:272–74
Bartholomaios Koutloumousianos's editions of, **I**:xxiv n12, 31n102
"common" apolytikia for saints contained in, **V**:16–17
entrance prayer for small entrance, for Vesperal Liturgy of Basileios the Great, **I**:164
excessive creation of supplementary services for, **V**:392–97
Indiction (September 1), service for, **I**:235
lacks theotokia and staurotheotokion for stichēra of Vespers and kathisma of third ode in Matins, during late April, **V**:406–12
meaning of "κατάλυσις εἰς πάντα," **I**:xvii
monastic character of, **I**:134, **IV**:45
reflect devotions of Byzantine Constantinople, **V**:392, 394
second stichēron of lauds for Saint Dēmētrios, correction to (ed. Apostolikē Diakonia, 1960), **IV**:205–7
services for celebrations of saints, **II**:8, 35, 58–59, **V**:392–97
two Vespers for March 10, **V**:106–8
what is said before epistle reading, in Vesperal Liturgy of Saint Basileios the Great, **III**:19–20

Mēnas (patriarch of Constantinople, r. 536–552), **IV**:239
Menevisoglou, Pavlos (Pavlos of Sweden and All Scandinavia), **II**:311
Mēnologion
  commemoration of the "rain of ashes" on November 6, **II**:82
  gospel and epistle pericopes listed in, **IV**:112, 136, 137, 198, 199, **V**:244–45
  hymnography of, **IV**:189
  lists of saints of the day, **II**:59
mental deficiencies, communion of persons with, **I**:94–95
Mesōria, **I**:135, **IV**:275, 278, 348, 351, **V**:5
Methodios (hieromonk). *See* Typikon of Methodios (hieromonk)
Methodios (saint), **IV**:112
Methodios Kontostanos (Metropolitan of Kerkyra), **III**:139–40, **IV**:70–71
Methymna, Metropolis of, **IV**:250
Mētrophanēs Kritopoulos (patriarch of Alexandria, r. 1636–1639), **I**:100, 102, 103, **III**:92
Meyendorff, John, **V**:337n1244
Michaēl (archangel), **II**:7, 68, **IV**:250n963, 272, **V**:50–54
Michaēl Glykas, **III**:143
Michaēl III (patriarch of Constantinople, r. 1170–1178), **V**:290n1034
Michaēl Psellos, **IV**:44
Michalopoulos, N., **I**:80
Midnight Office
  amōmos chanted without evlogētaria, **V**:142
  "Byzantine time" of, on Holy Mountain, **V**:144n528
  commemoration of name of the hierarch, **IV**:15
  descent from the solea during mutual forgiveness, **III**:51–54
  difference between monastic and parish practice, **II**:127–28, **V**:95, 96
  dismissal of, **I**:50
  ektenēs of, **V**:155
  epitrachēlion, celebrated without, **I**:24
  general petitions of, **III**:320, **V**:265n962
  introductory elements of, **I**:50, **II**:252, **III**:59–60, **IV**:348–52
  "Let us pray to the Lord" takes place of great synaptē, **V**:1–2
  "May He who rose from the dead" at, **I**:233
  not connected with a specific temple, **II**:20
  original private character of, in monasteries, **V**:1–2, 5
  petition "for pious and Orthodox Christians," **II**:286, **IV**:64
  prayers refer to a specific time of day, **V**:278

read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
Resurrection service replaces, during Renewal Week, **IV**:2
sea, petition for those who sail well on, **I**:206–7
separation of odes and canons, **IV**:258, 333
should be said before Matins, **II**:271, 275, **V**:338
trinitarian canon on Sundays, **IV**:83–84, **V**:30n136, 134, 360, 362
trisagia of, during Paschal season, **III**:59–60
for vigil of Pascha, **I**:170, **II**:3, 5, 280
"You who at all times ...," **IV**:278
Mid-Pentecost, **II**:1, 68, **III**:98, 101, **V**:42, 43, 350, 362
midwife
role in baptism service, **II**:132–35, 207
role in eighth day service, **III**:264
role in fortieth day service, **II**:133–34
Mili San Pietro (Italy), **IV**:166n576
Milos, catacombs of, **II**:21–22
Minucius Felix, **IV**:245
miscarriage, prayer for woman having had
adaptation of second prayer for woman in childbed, **I**:77
normally read on day of miscarriage, **I**:78, 79
unrelated to prayer of the fortieth day, **I**:76–79
Mōkios (saint), **IV**:272
monastic practice. *See also* abbesses; abbots; Holy Mountain (Mount Athos); nuns
all-night vigils, **II**:8–9, 181, **V**:143–46, 281, 284
Artoklasia, timing of, **I**:36
avoids wishes of "many years," **III**:299n1052
Beatitudes and typika, chanting of, **I**:39, **II**:254, **III**:16, 45, 70, 71, **IV**:37–49
Beatitudes chanted during small entrance, **II**:254
canonarch, role of, **III**:60n212, 224n813, **IV**:165, 256n991, 334, 335n1270, 336
catechumens, reading of supplications and prayers for, **I**:142
Cheesefare Week, breaking fast on Wednesday and Friday of, **II**:27–28
commemoration of names during ekteneis of Vespers and Matins, **V**:300–301
curtain of the beautiful gate, opening and closure of, **I**:102
custom of distributing bread during service of the trapeza, **V**:401n1483
daily services originated in, **I**:134, **II**:127–28, 181, **III**:52, **V**:1–2

monastic practice (*continued*)
despotikon throne, use of, **I**:155
difficulties of adapting monastic services for parishes, **II**:127, 312–13, 316–17, **III**:2–5, 45, 197–98, 271–76, **IV**:57, 138, 174, **V**:93–98
distribution of palms, **II**:402
double readings on days when feasts coincide, **IV**:76, 77, 106, 107–8, 111–14, 124, 132, 134
ektenēs and prayers of the faithful, taxis of, **V**:238, 239, 300, 310
fasting practices in, **I**:92, 112, **IV**:8n24, 11, 249, 251, **V**:96–97, 280n1003, 347, 397n1492
"forgiveness" during Compline, **III**:52–53
funeral and memorial services for laity modeled on monastic Matins, **II**:190, **V**:109
funeral and memorial services for monastics, **II**:186, 188, 189–90, **IV**:145
funeral idiomela of the Damascene, **II**:305
hats (σκοῦφος) and cowls/hoods (ἐπανωκαλύμμαυχον or κουκούλιον), **V**:185n659, 232n838
Hōrologia tend to follow, **II**:263
Hours, reading of, **I**:34–35
katabasies, chanting of, **IV**:261, 264–67
lamentations of Great Saturday read privately in certain monasteries, **V**:111
location of daily services, **I**:83, **II**:20, 33, **III**:51–52, **V**:1–2
Lord's Prayer omitted from service of the typika, on days when there is a Presanctified during Great Lent, **V**:397–401
Lord's Prayer said by presider, **IV**:309
Matins, candles not lit until ninth ode of, **II**:238n742, **III**:172n639
as model for parishes, **V**:93–98, 284
odes and canons, chanting of, **IV**:214, 254–60, 264, 330, 333, **V**:359–60
petitions for those absent from common prayer, **V**:302n1088
posture during worship, **V**:184, 231–32, 235, 236–37
presider, role of, **III**:6–7, 197–98
processions, **IV**:333
repetitions of words or phrases, **V**:382
reservation of Presanctified Gifts for private communion, **II**:106
Sanctified Bread preserved in cells, in ancient practice, **I**:159
second Great Hagiasmos of Theophany celebrated after the dismissal of Matins, **I**:263

should not imitate "sensational" popular practices in parishes, **V**:14
"Through the prayers..." (*stichos*), origins of, **I**:227, **IV**:1, 92, **V**:62–63
times of daily services, **I**:82, **II**:33, **III**:220, **V**:280n1003, 281n1005, 282–84
tonsure, service of, **I**:86, 88, 198, **II**:11, **III**:185, 186, 187, 188, 211, **IV**:243, **V**:22
trapeza, elevation of the Panagia at end of, **III**:7, **IV**:18–19
trapeza, time of, **V**:280n1003, 281n1005, 347
troparia chanted by choir and said by priest, **I**:295–97
Typikon may specify privileges in order of priestly celebration, **II**:367n1180
Vespers, difference between monastic and parish practice, **III**:197–98, 223–26, **IV**:174–78
vestments, wearing of, **I**:253
Monday of the Holy Spirit
annual cycle of gospel and epistle readings and, **IV**:123, 124
as feast of the Holy Trinity, **V**:79–85
historical development of, **V**:79–84
iambic katabasies chanted on, **V**:6
synaxis of, **IV**:49–52, 97
Third Finding of the Head of the Forerunner transferred to, in 1980, **IV**:49–51
troparia of, **V**:8
"We have seen the true light" chanted from, **IV**:140
monophagia, **V**:347
Mont César, Abbey of (Louvain), **I**:xliii, xliv
Mōraïtēs, D., **II**:235, 236
"More honorable..." (ephymnion/heirmos), **IV**:212–13, 335–40, **V**:177, 234, 340, 342, 360, 398
mortal sin
and confidentiality of the confessional, **I**:18
and liturgical irregularities, **I**:80, 81, 238, 244, **II**:208, **IV**:61, 107, 236, 239
and reception of communion, **I**:15–19
Moses
categorized as "prophet" in lists of saints, **I**:10
formerly commemorated on first Sunday of Lent, **IV**:87, 98
revelation to, compared with Gospels, **II**:178
and symbolism of incense, **II**:185

"Most holy Theotokos, save us," **II**:345–53, **V**:359, 361, 362
Mother of God. *See* Theotokos
Mount Athos. *See* Holy Mountain
Mount Vesuvius, **II**:82 (repeated: **IV**:211n805), **V**:103
mousa, **III**:50, **IV**:238n909, **V**:378
Munich, Liturgical Congress of, **I**:xliv
musical instruments, **III**:55
myron
  anointing with, in baptism, **III**:39, 135, **IV**:67–69
  augmenting with oil to increase the supply of, **II**:309–11
  cast into graves during burials, **II**:199
  consecration of, **II**:109, **III**:185, 186, 211, **V**:387
  fragrance of, **II**:310
  miracle at tomb of the Blessed Mytilenian brothers, **IV**:90–91
  prayer of, in baptism, **III**:39, 141, 166
  service of, in 1912 Constantinople edition, **II**:211
  whether midwife may touch, **II**:132
myrrhbearing women, **II**:136–43, 163, **III**:179. *See also* Sunday of the Myrrhbearing Women
Myrsiniōtissa, Monastery of, **IV**:250
Mystagogic Catechesis (Kyrillos of Jerusalem), **I**:216
mysteries. *See* baptism; chrismation; communion; confession; Divine Liturgy; marriage, service of; ordinations; unction, service of
mystical character of divine worship, **I**:lv–lvi
Mystical Contemplation (attrib. Germanos I). *See* Germanos I
mystical supper
  comparison of Scriptural passages on, **II**:393–94, 408
  parallel with prayer of the anaphora, **II**:393–98
Mystra, temples of, **II**:165

Nafpliōtēs, Iakōvos (1864–1942), **III**:74n258, **V**:241n886
nailing and unnailing of icon of Crucified Christ, **I**:61–63, **II**:165, **III**:179–82, 280, **V**:15
names, commemoration of. *See* commemoration of names
naming of child
  during eighth day service, **I**:32–33
  feuds over, **I**:149, 153n489
  and fortieth day service, **II**:134, **III**:249
  popular misunderstandings concerning prayer of, **I**:149–50

priest's "blowing" and "sealing" constitutes main component of, **I**:150–51
timing of, **I**:149–53
widely believed to occur at time of baptism, in modern Greece, **I**:149–50
Naoum (prophet), **IV**:192
narthēx
candles not lit in until end of Matins, in monasteries, **III**:172n639
fortieth day service in absence of, **III**:9
funeral services in, **IV**:170
monastic services celebrated in, **II**:3, 181
original location of service of betrothal, **II**:125
relation to templon (litē), **II**:6n15
National Holiday (Greek independence from Ottoman Empire), **I**:60
Nativity of John the Forerunner, **II**:62, **IV**:191, 195, **V**:54
Nativity of the Lord, eve of
day of strict fasting, **I**:91, **V**:246–51, 282
if falling on a Saturday or Sunday, **II**:12–16, **V**:246–51
Great Hours of, **I**:60, **II**:12–16, **IV**:79, 100–105, 148, 348, **V**:247–51, 398, 399
Liturgy not celebrated on December 22–23, **II**:12–16, **IV**:79
Lord's Prayer omitted from the typika, in monasteries, **V**:398, 399
parallel with Great Friday, **II**:12–16
Vesperal Liturgy
gospel reading for, compared to reading of day, **IV**:182–84
gospel reading for, if feast falls on Sunday or Monday, **IV**:310
gospel reading for, multiple pericopes read in parallel, **IV**:77
hypakoes, repetition of, **V**:382
Liturgy of Saint Basileios the Great celebrated on, **II**:12, 14–15, 203, **III**:18–20, **IV**:183, 270, **V**:247–48, 251
now transferred to the morning, **II**:107, **III**:277, **IV**:183
Old Testament read during, **II**:164, **IV**:138, **V**:247
originally the primary celebration of the feast, rather than the Liturgy of the day, **IV**:183, **V**:247
patterned on Great Saturday Vespers, **IV**:162, 182–83, **V**:247
prayer behind the ambōn for, **II**:68
prayer for small entrance, in Liturgy of Basileios the Great, **I**:163–64
prokeimenon omitted for, **IV**:161–69, **V**:108
time of day of, **I**:9, 82, 91, **V**:282
what is said before epistle reading, in Liturgy of Saint Basileios the Great, **III**:18–20
"You dawned forth from a virgin…," **IV**:260

Nativity of the Lord, feast of
apolytikia for, **II**:1
bells, use of, **I**:60
canons and heirmos for, **V**:363, 364
canons for forefeast of, **II**:12, **V**:6, 7, 47–50, 247, 248, 266
Cherubic hymn, prayer during, **I**:298
communicants at, **I**:16
development of festal calendar cycle for, **II**:83–85, **IV**:85
dismissal for, **V**:261
double celebration of Divine Liturgy, **II**:167
and eucharistic fast, **I**:120, **II**:70
forefeast and afterfeast of, **II**:12–13, **IV**:85–86, 89, 137, 183, 274, **V**:6, 7, 47–50, 104, 141, 246–51, 266
gospel reading for, compared to reading of eve, **IV**:182–84
katabasies for, **IV**:264, 266, **V**:6
koinōnikon for, **III**:98
parallels with service for first day after the birth of a child, **II**:325–26
prayer behind the ambōn for, **II**:68
preparatory fast for, **II**:12–13, 203, **IV**:251
replaced pagan feast of the Invincible Sun, **IV**:14
Sundays of Luke in relation to, **IV**:85–87, 124
and symbolism of the proskomidē, **II**:266
synaxis of the Theotokos on day following, **IV**:51, **V**:82
takes precedence over resurrectional theme of Sunday, **V**:179
theotokia of Saint Anastasia dedicated to, **IV**:273
"σήμερον" should not be corrected to "Δέσποινα," in forefeast troparion, **V**:47–50, 266
Nativity of the Lord, icon of, **II**:266
Nativity of the Theotokos, feast of, **V**:82
Nektarios (Kephalas) (saint) (1846–1920), **II**:138–39, **IV**:112, **V**:393
Neoklēs, Nikodēmos, **V**:116
Neophytos Kavsokalyvitēs, **V**:216
Neophytos of Kasos (eighteenth-century hierodeacon), **II**:78, **IV**:108, 118–20
Neoplatonism, **I**:42n128 (repeated **III**:23n80, **V**:31n138)
Nestōr (saint), **V**:55
New Calendar. *See* Gregorian Calendar (New Calendar)
"New Lands," **IV**:254

new martyrs
as category of saint, **I**:11–12
Mēnaia lack services for, **II**:8, **V**:392n1445, 393, 396
new year
Doxology for first day of, **I**:235–39
timing of celebration of, **I**:235–36
newlyweds. *See* betrothal, service of; marriage, service of
Nicomedia, 20,000 martyrs of, **IV**:192
Nikēphoros (martyr), **IV**:193
Nikēphoros of Constantinople (saint, patriarch, r. 1260–1261), canons of
authorship of, **III**:260n927, **V**:86
on breaking fast on Wednesday and Friday of Cheesefare Week, **II**:27, 28
on communion for non-fasting sick people, **I**:122
forbid blessing of the precious gifts during prayer of the prothesis, **V**:86–93
forbid contact between mother and infant, if infant is baptized before the fortieth day, **III**:260–61
on number of priests required for unction, **II**:28, 31
Nikēphoros Kallistos Xanthopoulos (d. ca. 1335), **I**:171, **II**:143, **IV**:122, 239–40, **V**:79–80, 83, 133, 237
Nikēphoros the Confessor (saint), **V**:194
Nikodēmos (New Testament saint), **II**:163, **IV**:96
Nikodēmos the Hagiorite (Nikodēmos of the Holy Mountain) (saint) (ca. 1748–1809)
biographical information, **I**:95n309 (repeated: **II**:27n78, **IV**:26n39, **V**:68n292)
on breaking fast on Wednesday and Friday of Cheesefare Week, **II**:27
on changing of lamb alone into the Body of Christ, **II**:92, 97–98, **V**:68, 75, 119
condemns addition of "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" to consecration of the precious gifts, **III**:67, **IV**:292–93, 296, 297, 300
condemns allowing laity or readers to consume remainders of Holy Elements, **IV**:240
condemns baptism outside of temples, **III**:168–69
on contact between mother and infant, if the infant is baptized before the fortieth day, **III**:261
on days for celebration of the Presanctified during Lent, **IV**:12
on days of the week for marriages, **IV**:346
on double celebration of Great Hagiasmos, **II**:171

Nikodēmos the Hagiorite (*continued*)
on holy communion for those afflicted with demons, **I**:94–95
on holy myron, **II**:310–11
on Kosmas the Hymnographer, **V**:326, 327n1192
on menstruating women's participation in services, **I**:148–49
on number of priests required for unction, **III**:34
on Palm Sunday, fasting requirements for, **I**:112
poetic rendering of gospel for Vespers of Pascha, **V**:345
on praying standing, **V**:189, 194
on "prerogatives of Sunday," **V**:180n644
published canons of Nikēphoros of Constantinople, **V**:87, 88
troparia for marriage composed by, **V**:176–79
Nikolaides, Basileios K., **V**:217n759
Nikolaos (saint), **II**:99, **III**:241, **IV**:81, **V**:193
Nikolaos III of Constantinople (Nikolaos III Grammatikos) (r. 1084–1111)
on communion for those afflicted with demons, **I**:94–95
on fasting before communion, **I**:121
on Palm Sunday, fasting requirements for, **I**:111–12
Nikolaos of Andida, **I**:115n385 (repeated: **III**:50n152, **IV**:143n464, **V**:171n625)
Nikolaos of Casole, Monastery of, **I**:166n526. *See also* Typikon of the Monastery of Saint Nikolaos of Casole
Nikolaos of Lesbos (saint), **V**:393
Nikolaos Malaxos (ca. 1500–ca. 1590), **IV**:102
Nikon (patriarch of Moscow, r. 1652–1666), **V**:120, 381
Nikōn (saint), **I**:11
Nikōn of the Black Mountain, **II**:168n493, 169n496, **V**:38–39
Ninth Hour
attached to Vespers, **II**:271, 275, **IV**:348
"Byzantine time" of, on Holy Mountain, **V**:144n528
Crucifixion lived as if "today," **V**:49
difference between monastic and parish practice, **I**:34–35, **II**:127–28, **III**:271–72
dismissal of, **I**:50
"Encomium of Theophany," on the Holy Mountain, **III**:289
epitrachēlion, celebrated without, **I**:24
introductory elements of, **I**:50, **II**:252, 271, 275, **III**:59–60, **IV**:348–50
location of, in monasteries, **II**:20
prayers refer to a specific time of day, **V**:279

read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
taking kairos during, **II**:291, **III**:111
trisagion of, during Paschal season, **III**:59–60
troparia/theotokia of, **IV**:275, 277–78
typika said after, in monasteries, **IV**:2, 39–40, 349, **V**:397–401
"No one is worthy…." *See* prayer of the Cherubic hymn
Noah (biblical patriarch), **I**:11
non-Orthodox Christians. *See* Christians, non-Orthodox
north
archangel Gabriēl depicted above north door of the bēma, **V**:50–54
clergy exit from north side, **II**:3
communion distributed by deacon from north gate, **III**:199
deacon exits from during Presanctified, **II**:238
exit from during forty-day blessing, **III**:194
orientation of head of Christ in kouboukion toward, **I**:63–64
placing vestments on the heads of the sick at north door of the iconostasis, **I**:123n409
proskynētaria, relics are located facing north or south as need dictates, **II**:6–7
reader exits from north door, **II**:172
symbolism of priest reading from, **I**:136–37
turning toward during eōthina gospel readings, **I**:136–37
Novels of Justinian, **V**:214–17
"Now let your servant depart…," **III**:197–99
"Now what was unheard was heard…" (troparion), **V**:163–66
numbers, symbolism of, **V**:2–6
nuns. *See also* abbesses
commemoration of abbess in litany of peace, **IV**:91–92
could assist with baptism of women, **III**:152
"elevation of the Panagia" performed by refectioner, **IV**:18–19
funeral and memorial services for, **II**:186, 189, 190

"O come, let us worship…," said during Cherubic hymn, **I**:208, 297, 298
"O Gladsome Light," **I**:82, **II**:236–37, 297, **III**:115, **IV**:162–65, 168–69, **V**:108, 263–68, 413, 415
"O God of spirits and all flesh…," **I**:119
"O Heavenly King…"
at enarxis of services of the Hours, **II**:252, 271, 275, **IV**:348–50
in preparatory part of Divine Liturgy, **I**:41, 43, **II**:250–53

"O Lord, open my lips," in preparatory part of Divine Liturgy, **I**:41
"O Lord, save your people...," **IV**:62–66, 205, **V**:304, 305, 369
"O Lord, the consolation of the afflicted...," **II**:198, **IV**:234
"O most holy Lady Theotokos the light...," **IV**:279
"O Theotokos, you are a mystical paradise..." (heirmos), **V**:323, 328
"O Virgin Theotokos...," **V**:154–56
ode of Isaiah, **V**:23–28, 30, 36, 153
ode of Zacharias, **III**:240, **IV**:213–14
odes (liturgical)
FIRST
first and third are usually the only ones chanted in parishes, **II**:35, 313, 329
heirmos of, **III**:138, 140
taking kairos between first and third, **III**:236
SECOND
omission of, **IV**:83, 266–67, 330
THIRD
and alternate chanting by two choirs, **IV**:265–67
of the canon of the saint being celebrated, **II**:236
of Exaltation of the Precious Cross, **V**:11
first and third are usually the only ones chanted in parishes, **II**:35, 313, 329
in funeral services, **IV**:252
of Great Saturday, **V**:132
kathismata after, **III**:26
kathismata between third and sixth, **IV**:84
during Renewal Week, **II**:301–2
synaptē after, **III**:171, **IV**:339
taking kairos between first and third, **III**:236
for Transfiguration, **II**:71
of Wednesday of the Fourth Week of Lent, **V**:350
FOURTH
heirmos of, **III**:140
FIFTH
heirmos of, **III**:140
SIXTH
of the canon of the saint being celebrated, **II**:236
of forefeast canon of Exaltation of the Precious Cross, **V**:10–11
in funeral and memorial services, **II**:187, 194, **IV**:252
heirmos of, **III**:134, 140, 142, **IV**:339

kathismata between third and sixth, **IV**:84
kontakion after, **III**:26, **IV**:339
of November 15, **V**:291n1043
and position of "For you are the king of peace..." in Great Saturday Matins, **IV**:151–52
readings between sixth and seventh, **II**:302
during Renewal Week, **II**:301–2
synaptē after, **III**:171, **IV**:151, 339
taking kairos after, **II**:34, **III**:236
for Transfiguration, **II**:71
SEVENTH
heirmos of, **III**:140
of November 15, **V**:291n1043
readings between sixth and seventh, **II**:302
reference to holy woods in third troparion from Matins of Wednesday of the Fourth Week of the Triōdion, **II**:379n1207
troparia for eve of Annunciation, **II**:351
troparion for Sunday of Thomas, **IV**:122
EIGHTH
conclusion of, **IV**:342–45
entrance after, in certain manuscripts, **I**:165
of Exaltation of the Precious Cross, **V**:11, 351
heirmos of, **III**:140
NINTH (ode of the Theotokos)
candles not lit until, in monasteries, **II**:238 (repeated: **III**:172n639, **V**:37n173)
censing during, **II**:271, **IV**:212–18
eōthinon gospel transferred to between eight and ninth, **II**:313, **V**:339–43
ephymnion/heirmos of ("More honorable..."), **IV**:212–13, 335–40, **V**:177, 234, 340, 342, 360, 398
of Exaltation of the Precious Cross, **V**:323–28
of Great Saturday Matins, **IV**:159
heirmoi of, **I**:198, **II**:348, **III**:140, **V**:163–66, 323–28, 353
megalynaria of, **V**:116, 134
only ode chanted, in parishes, **IV**:258, 259, **V**:360
parallel with theotokia for Small Hagiasmos, **III**:240
of Pascha, **I**:211, **II**:30, **IV**:287, **V**:378, 379n1399, 379n1401
posture during, **V**:234

odes (liturgical) (*continued*)
NINTH (ode of the Theotokos) (*continued*)
of Saint Dēmētrios, **IV**:206
seventh troparion of, by Saint Andreas of Crete, **V**:13
of Small Hagiasmos, **IV**:333, **V**:318
synaptē before, **II**:172–73
"The Theotokos and mother of the light" said before, **III**:171–73, **IV**:335–40
theotokia absent on feasts of the Lord, **IV**:306
troparia associated with, **III**:240, 241
troparia for Saint Iōannēs of Damascus, **II**:351
of Wednesday of the Fourth Week of Lent, **V**:350
and acrostic canons, **IV**:272–74
canons chanted "without a verse," meaning of, **IV**:329–35, **V**:358–62
conclusions of, with "Glory to the Father..." or "We bless Father...," **IV**:342–45
of Friday of the Fourth Week of Great Lent, **IV**:4–6
kontakion between sixth and seventh, **IV**:83, 84
"Most holy Theotokos, save us" in place of a verse from biblical ode, **II**:348
omission or abridgement of, **II**:35, 313, 329, **III**:272, 274, **IV**:138, 254–60, **V**:95, 96, 113, 240, 340, 360–62
relation to troparia of the canons, **IV**:83–84
for Saints Gourias, Samōnas, and Abibos, **V**:291
stichēra of, **IV**:83–84
stichologia of, absent from Great Thursday through end of Renewal Week, **II**:278, 301, **IV**:159, 331, 332, **V**:111, 112, 359
stichologia of, not chanted for services outside of Matins, **V**:364–65
structure and taxis of, **III**:171–73, **IV**:83–84, 339
synaptes between, **II**:35, **III**:171–73, **IV**:83–84, 151, 214, 266–67, 339, **V**:309–10
taking kairos between first and third, **III**:236
taxis of when heirmos is or is not chanted, **V**:362–66
theotokia not included in canons, on feasts of the Lord, **IV**:306
in two taxeis of Matins gospel, **V**:338–43
for Wednesday of Fourth Week of Lent, **V**:350–52
"Of the Most High..." (troparion), **I**:43
"Of your mystical supper..."
chanted in place of the Cherubic hymn on Great Thursday, **I**:296,

III:269–70, IV:144–45, V:43
as priest's private prayer before communion, IV:285
oikos/oikoi
for the Akathist, V:44, 237
for funereal kontakion, II:301, IV:252, V:44
for Great Thursday, I:266
for Pascha, III:58
for Saint Mamas, V:288
for Saint Prokopios, V:78
for Saints Gourias, Samōnas, and Abibos, V:291
for saints without a doxastikon in the Mēnaia, V:392
in taxis of the canons, IV:338, V:340
oil. *See also* myron; oil of exorcism; oil of unction
adding to myron to increase supply, II:309–11
anointing with oil from lamps, III:29n98, IV:229
breaking fast with wine and, I:111, 291–92, V:249
cast into graves during burials, II:198–202
consumption during eucharistic fast, II:70
refraining from oil and fish but consuming olives and caviar, I:292–94
in service of the Artoklasia, II:315
oil of exorcism
anointing with, in baptism, II:134, 205–8, III:148, 150, 151, IV:70–71
poured into the baptismal font, II:44, 312
prayer for blessing of, in baptism, II:44–45, III:159, 161, IV:229
sanctifying grace of, IV:229
symbolism of, II:205–7, III:152–63
whether midwife may touch, II:132
oil of unction
added to sanctified water, II:167
anointing with, prior to holy communion, II:103
consecrated through invocation of the Holy Spirit, II:109
custom of placing a lamp in flour or wheat during unction, IV:241
in historical development of service of unction, III:26
Oktōēchos, I:37, IV:38, 48, 129, V:139, 172–73, 273–74, 371, 381, 383
Old Believers, II:145
Old Calendar. *See* Julian Calendar (Old Calendar)
Olga (queen of Greece), V:187
Olga of Russia (saint), I:11
olive trees, II:205–6, III:159

olives, **I**:292–94
ōmophorion, **I**:49
Onesimus (saint), **IV**:187
Onēsiphoros (saint), **IV**:112
Onouphrios (saint), **IV**:192
oracles, **V**:312
orarion
  during blessing of small entrance, **V**:419
  compared to the epitrachēlion, **I**:25–26
  displayed to people during exclamation of the trisagion, **IV**:270–71
  prayers said while vesting with, **V**:355–58
  symbolism of, **III**:76–78, **V**:356–57
  when the deacon girds and ungirds himself with, **I**:49, 215, **III**:75–79, **IV**:309
ordinations
  combined with Divine Liturgy, **III**:185, 186, 211
  lamb placed into the hand of the newly ordained, **V**:75
  prayers said audibly vs. inaudibly during, **V**:210
  triple sealings during, **IV**:243
  and use of sacred oil in the West, **II**:45
ossuaries, **I**:202
Ottoman Empire. *See* Tourkokratia
"Our Father." *See* Lord's Prayer

Paisios (patriarch of Jerusalem, r. 1645–1660), **II**:171n503
Paisios I (patriarch of Constantinople, r. 1651–1652, 1654–1655), **V**:120–22, 381
Paisios (Ligaridēs) of Gaza (ca. 1609 or 1610–1678), **II**:171
Palm Sunday
  amōmos said on, in Typikon of the Temple of the Resurrection, **V**:142
  and annual cycle of gospel and epistle readings, **IV**:125
  Annunciation coinciding with, **IV**:133
  apolytikia for, **II**:1
  blessing and distribution of palms, **II**:398–404
  canons for, **V**:7
  Cherubic hymn, prayer during, **I**:298
  dismissal for, **IV**:149–50, **V**:261
  eating fish on, **I**:110–12
  exit of icon of Christ the Bridegroom, **V**:13–16

"Holy is the Lord our God" chanted without "Exalt the Lord our God...," **V**:375, 377
Matins of, **II**:400, 402–4, **III**:36–38, **V**:13–16
not part of Great Lent, **I**:110
prayer behind the ambōn for, **II**:68
procession with icons, **II**:379, **V**:13–16
procession with palms, **II**:399–403, **III**:38
prokeimenon and allēlouarion for, **III**:36–38, **IV**:322
Vespers of, **V**:13–14
palms
procession with on Palm Sunday, **II**:399–403
time of distribution of, **II**:398–404
Panagia (bread)
blessed during the proskomidē, **I**:115–16
elevated in honor of the Theotokos, at end of the trapeza, **III**:7, **IV**:18–19, 18n69 (repeated: **V**:168n617), **V**:166
elevated in honor of the Theotokos, during Liturgy, **I**:222–26, **III**:7–9
sanctifying grace of, **IV**:229
service for elevation of, when one is about to leave on a journey, **IV**:19
symbolizes the body of the Theotokos, **I**:115, 224–25
Panagia (Theotokos). *See* Theotokos
Panagia Kecharitōmenē (Constantinople). *See* Typikon of the Monastery of Panagia Kecharitōmenē
Panagia Myrtidiōtissa, miraculous icon of (September 24), **IV**:112
Panagia of the Monastery of Docheiariou (icon), **II**:7
Panagia Phanerōmenē of Kydōnies (Kydōniatissa Panagia) (icon), **I**:xxxviii–xxxix
Panagopoulos, Dēmētrios, **I**:154n491
Panēgyrikon, **V**:132
Pankratios of Lefkes, **IV**:106
Pannychis, service of the, **I**:134n444, **II**:190, 339–40, **IV**:175, 333, **V**:127, 279, 339
Pantelakēs, Emmanouēl, **V**:117
Panteleēmōn (saint), **III**:241
Panteleēmōn, Metropolitan of Tyroloē and Serention, **I**:lii
Pantokratoros, Monastery of (Mount Athos), **I**:lii
Papadopoulos, Chrysostomos (archimandrite) (1869–1938), **II**:138, 140, 174, **V**:158
Papadopoulos, N., **II**:265, 290, 303, 306, 362

Papaēliopoulou-Phōtopoulou, Helenē, **V**:394
Papagiannēs, Kōnstantinos (1929–2014), **III**:35, 244, **IV**:114, **V**:344, 362, 365
Papakōstas, Seraphim, **II**:372, 388, **III**:117
Papakyriakou, Sōphronios, **V**:183
Paraklēsis
canons for, **V**:343, 360, 362, 364–65
dismissals for, **I**:251
epitrachēlion, celebration without, **I**:25
excessive commemoration of names at, **III**:227, 231
"For you are a merciful God who loves humankind..." repeated in, **IV**:153
"God is the Lord" chanted during, **III**:307
gospel reading for, **V**:343
modeled on service of Matins, **II**:153, 262–63, **IV**:84, 333, 335, **V**:361
odes and canons for, **IV**:84, 258, **V**:343, 364, 365
petitions after third and sixth odes, **IV**:84
prokeimena for, **V**:58
Small and Great, **V**:362n1341
strictly observed in monasteries, **III**:272
where to face while saying petitions, **II**:264
whether first antiphon of the anabathmoi of the fourth tone must be chanted, **II**:262–63
Paraklētikē
canons for, **V**:139–41
grave tone, use of, **V**:7
"In fulfillment of David's prophecy..." troparion, **II**:321–24
kathismata after third and sixth odes, **IV**:84
monastic character of, **I**:134, **III**:6, 272, **IV**:45
"Most holy Theotokos, save us," in canons of, **II**:348
"Remember also us, O Merciful One..." not found in, **IV**:145
Saturday services of, **I**:233, 288, **IV**:172
"save" in reference to the Theotokos, in hymns of, **II**:348, 349–50
separation of odes and canons of, **IV**:257
Small and Great Vespers, **V**:143
theotokia for saints' feasts, **II**:36
Paramonos (saint), **IV**:192
Paraskevē (saint)
categorized as "blessed virgin martyr" in lists of saints, **I**:11
incomplete service in the Mēnaia, **V**:393
readings for feast of, **IV**:112, 114

Paraskevopoulos, Gervasios (archimandrite)
edition of the Mēnaia, **IV**:66
on kissing icons, **I**:149
on petition "for" the precious gifts, **III**:80–82
on requests for zōnē of sacred vestments, **I**:123
against triple communion, **I**:218–19
on "προκείμενα," **III**:119
parish churches. *See* temples
parish priests. *See* priests/priesthood
parishes
Beatitudes and typika, chanting of at Sunday Liturgy, **I**:39, **II**:254, **III**:16, 45, 70, 71, **IV**:37–49, 54
daily services in, **I**:134–35
differences between small rural and large city parishes, **II**:329
difficulties of adapting monastic services for, **II**:127, 312–13, 316–17, **III**:2–5, 45, 197–98, 271–76, **IV**:57, 138, 174, **V**:93–98
do not have "presiders," **III**:6–7, 198
Hours, parish reading of, **I**:34–35, 82
Matins, difference between monastic and parish practice, **V**:338–43
monastic practice as model for, **V**:93–98, 284
pastoral and liturgical problems in large cities, **I**:281–82, **II**:281–82, 329
reservation of the Eucharist by priests serving two parishes, **I**:271–73
"sensational" popular practices in, **V**:14–16
"small vigils," **V**:284, 287
troparia chanted by choir and said by priest, **I**:295–97
Vespers, difference between monastic and parish practice, **I**:34–35, 134–35, **III**:197–98, 223–26
"Partake of the Body of Christ..." (koinōnikon), **V**:41–47
Parthenios I of Constantinople (r. 1639–1644), **II**:171n503
particles excised during the prothesis
excised in honor of the saints, **II**:51, 87–92, 391, **V**:73, 75, 119–25, 380–81
excised on behalf of living and dead, **II**:87–92, 262, 391, **III**:11, **V**:73, 119–20, 124–25, 252n915
history and symbolism of, **II**:87–92, **IV**:288, **V**:380–81
introduced into the chalice after communion, **I**:208–12, **IV**:238n909, **V**:119–21, 124, 377–81
not changed into the Body of Christ, **II**:89, 92–98, 246, **V**:68–76, 119–25, 380

particles excised during the prothesis (*continued*)
not elevated along with the lamb, **II**:94–96, 246
priest and faithful do not commune from, **I**:80–81, **II**:96–98, **V**:119–25
Pascha, date of
calculation of, **I**:39
in relation to cycle of Sunday gospel pericopes, **IV**:106, 110–11, 117, 118–19, 124, **V**:103–6
in relation to cycle of tones, **IV**:320
and whether saints' commemorations fall during Lent, **V**:107, 406–12
Pascha, leavetaking of
"Christ is risen" replaces "Through the prayers..." on, **I**:227
difficult for working people to attend weekday Liturgy, **V**:283
epitaphios remains stretched on holy table from Great Saturday until, **II**:162
festive character of, **II**:301
icon of crucified Christ reattached to cross on, **I**:63
resurrectional dismissals said from Pascha until, **I**:249
synaptē during the canons of Matins, **III**:171
Pascha, period of. *See also* Pascha, leavetaking of; Renewal Week
"Christ is risen..." said throughout, **I**:226–28, 249, **III**:58–60, **IV**:92, 327–28, **V**:63
colors of vestments and liturgical coverings during, **I**:56, 144
dismissals during, **I**:249–50, **V**:162
epitaphios remains stretched on holy table throughout, **II**:162–66
"Exalt the Lord our God" omitted during, **V**:371, 375–77
funeral services during, **II**:300–304, 306–7, **III**:59
Gospel of John read during, **IV**:94–96, 121, 123
"Having beheld the resurrection of Christ..." at Matins, **V**:341
icon of the Crucified Christ remains in bēma during, **I**:63
Kneeling Vespers of Pentecost as conclusion of, **V**:67, 81
"May He who rose from the dead," use of, **I**:249–50
Mid-Pentecost, **II**:1, 68, **III**:98, 101, **V**:42, 43, 350, 362
praying standing during, **I**:234, **V**:183, 189–91, 194
prokeimenon and allēlouarion of, **IV**:322
trisagia of, **III**:59–60
Pascha, Sunday of. *See also* Resurrection service; Pascha, vigil of
"Alleluia" chanted on, **IV**:103–4
antiphons of, **III**:44, **V**:169–70
apolytikia of, **II**:1, **V**:169

"Behold, the darkness and the dawn..." (troparion), **II**:5, **III**:280
canon of, **I**:211, **II**:5, 30n94, 300–304, 329, **III**:58, **IV**:121n383, 258, 267, 287, 306, **V**:141, 378
"Christ is risen...," use of, **I**:61, 178–80, 186, 226–28, 249, **IV**:260
commemoration of the dead on, **IV**:327
common celebration by Orthodox and non-Orthodox, **I**:lviii
dismissals, **I**:230–35, 249–50, **V**:260–62
double celebration of Divine Liturgy, **II**:167
eisodikon of, **III**:44, **V**:47
exaposteilarion of, **V**:373
heirmos of, **V**:363
hypakoë of, **III**:45
katabasies of, **II**:129, 135, 138–40, **V**:141
"May He who rose from the dead," use of, **I**:230–35, 249–50
"outside" of weekly numbering, **IV**:120, 129, 130
relation to Sunday of Thomas, **IV**:121–22, **V**:133–36
and resurrectional character of Psalm 117, **III**:307–8
synaxarion for, read during Renewal Week, **III**:57–58
Divine Liturgy
communicants at, **I**:16
gospel read by hierarch and repeated by deacon, in manuscripts, **V**:389–90
gospel reading of, compared to readings of vigil, **IV**:182–83
koinōnikon of ("Partake of the Body of Christ..."), **III**:98, 101, **V**:41–47
time of, **I**:9
Matins
bells rung at, **I**:61
censing at all odes of the canon, **IV**:212
enarxis of, **II**:2
funeral services during Renewal Week abbreviated due to, **II**:303
now transferred to evening of previous day, **II**:108
stichologia of the odes not recited on, **IV**:331–32
synaptes during chanting of the canons, **III**:171, 172, **V**:309–10
Vespers
entrance with Gospel book, **IV**:309–10, 313
gospel pericope for, **IV**:123, 309
gospel read in multiple languages, **IV**:173, **V**:343–46
processions with icons, **II**:378–80

Pascha, vigil of. *See also* Great Saturday; Resurrection service
in ancient church, **I**:88, 169–70
hasty celebration of, **I**:171–72
historical development of, **I**:169–70, 189
hymns prescribed for, **II**:5
influence on taxis of Great Hagiasmos, **II**:116
Midnight Office of, **I**:63, 170
originally the primary celebration of the feast, rather than the Liturgy of the day, **IV**:183
as preeminent day for baptism, **I**:142, 169–70, **III**:164, 192, 281
Resurrection service, timing of, **I**:169–72
service of the Holy Light in Jerusalem, **II**:2
water sanctified for the whole year, in Western Church, **II**:311
paschalia, **IV**:118
Passover, **II**:377, **V**:57
pastoral staff. *See* ravdos
Patapios (saint), **IV**:204
paten
hand used to hold, during great entrance, **I**:285–86, **V**:117–19
held by deacon in concelebration, **I**:285–86
hierarch's reception of, during great entrance, **II**:369
lamb inverted on, during the proskomidē, **III**:51
not elevated along with the lamb, during "The Holy Things are for the holy," **I**:xxvi, **II**:94–96, 246, **III**:280
sponging or wiping, after communion, **I**:209, **V**:378
symbolism of arrangement of particles on, **I**:224–25, **II**:90–91, **III**:8, **V**:118
transfer to prothesis, in Liturgy of the Presanctified, **II**:231, 233
Patmos
Monastery of, **II**:188, **III**:272, **IV**:155, 314
patriarchal school of, **V**:130n467
traditional site of baptisms by Saint John, **III**:195
Patriarchal Foundation for Patristic Studies, **I**:l–li
Paul (apostle). *See also* epistle readings
categorized as "apostle" in lists of saints, **I**:11
commemoration of, **II**:99, **IV**:187, **V**:55–56, 82, 363
cures through contact with body of, **I**:71
portrayed on cover of Apostolos, **II**:173

teachings on equality in Christ, **II**:188, 196
teachings on the Eucharist, **I**:119–20, **II**:376–77, 393–94
use of "saves" in reference to, **II**:346
"Peace be to all ... O most merciful Master ...," **III**:48–50
pearls
consumption of, when resuming an interrupted Liturgy, **II**:56
danger in swallowing by the sick and small children, **II**:42–43
Pelagia (saint), **IV**:191
penance
in the ancient church, **I**:17, 94, 121, **IV**:55n228
imposed by spiritual father in confession, **I**:17–18
those under penance dismissed along with catechumens, in ancient Liturgy, **II**:333
Pentecost. *See also* Kneeling Vespers of Pentecost
and annual cycle of New Testament readings, **IV**:124
apolytikion for, **II**:1, **IV**:140
canons for, **IV**:144, 306, **V**:7, 80, 84, 364
date of, in relation to Third Finding of the Head of the Forerunner, **IV**:49–52
dismissal for, **IV**:149, **V**:261
exaposteilarion for, **V**:80, 372
fasting during week after, **IV**:250–51
forefeast and afterfeast of, **IV**:250–51, **V**:6–7, 82
funeral/funereal customs associated with, **I**:113–14, **IV**:13–15
historical development of, **V**:79–85
katabasies for, **IV**:260–65, 266, **V**:6–7
kontakion for, **I**:214n713
Matins of, **IV**:149
prayer behind the ambōn for, **II**:68
prayer during Cherubic hymn for, **I**:298
praying standing during period of, **I**:234, **V**:183, 189–91, 194
prokeimenon and allēlouarion for, **IV**:322
services for Great Hours of, composed by Nikolaos Malaxos, **IV**:102
synaxis of the Holy Spirit on Monday after, **IV**:49–52, 97
tones designated for, **IV**:129
trinitarian character of, **V**:79–85
troparia for, **V**:8–9, 80, 84

Pentēkostarion
and annual cycle of eight tones, **IV**:129
and annual cycle of Sunday readings, **II**:77, **IV**:125, 136
Bartholomaios Koutloumousianos's editions of, **I**:xxiv n12, 31n102
and funeral services during Renewal Week, **II**:303
on lighting of lights during vigil of Pascha, **II**:2, 4, 279
monastic character of, **I**:134, **III**:6, 272, **IV**:45
on Resurrection service, **I**:170, 171, 188
troparia for Pentecost, **V**:8–9
Wednesdays and Fridays of, associated with crucifixion, **V**:181
Penthektē Council. *See* Council in Trullo (691–692)
Peregrinatio Aetheriae. *See* Egeria (*Peregrinatio Aetheriae*)
Peri offikialiōn (Pseudo-Kōdinos), **I**:179
pericopes. *See* epistle readings; gospel readings
perissē, **IV**:260–61, 313, 339, 344, 345, **V**:111. *See also* "Dynamis"
Persidēs, Nikolaos, **II**:389
Peter (apostle)
categorized as "apostle" in lists of saints, **I**:11
commemorations of, **II**:99, **IV**:187, **V**:55–56, 82, 363
portrayed on cover of Apostolos, **II**:173
in seventh eōthinon gospel reading, **II**:4
vision in Joppa, **II**:133
Peter the Great (tsar), **V**:187
Petit, Louis, **V**:394
petitions. *See also* ektenēs/ekteneis; litany of peace (great synaptē); petitions for the catechumens; synaptē/synaptes
for armed forces, **V**:368–70
in the Artoklasia, **V**:154, 156
in baptism, **II**:44–45
in betrothal, two almost identical petitions in litany of peace, **II**:287–90
of the diptychs, **II**:284, 335, 337
in ektenēs, examples from manuscripts, **V**:301–3
for emperors and kings, **II**:283–87, 370, **III**:314, 321, **IV**:62–66, 205, 300, **V**:47–48, 230, 315, 366–70
"For pious and Orthodox Christians," **II**:283–87, **III**:321, **IV**:64, 205, **V**:301, 368
"For the Most All-Sacred Metropolitan ... and of all men and women," **III**:314–22

"for" the precious gifts, III:80–83
"For those who sail well on the sea," I:206–7
in funeral or memorial service for a priest or hierarch, II:22–24
in Great Hagiasmos, II:17–19
"Lord, have mercy" or "Amen," as response to diaconal petitions, II:363–66
not said before kathismata, in trinitarian canon of the Sunday Midnight Office, IV:83–84
in Paraklēsis, where to face while saying, II:264
repeated twice in Divine Liturgy, II:332–37
petitions for the catechumens
in absence of adult catechumens, I:142–43, V:239, 240, 311, 349
in ancient Liturgy, I:142, III:254
in "asmatic" Vespers, V:276
differences between Liturgies of Basileios and Chrysostomos, V:227
diplokatēchoumena (double petitions), V:348–49
does not reference a specific time of day, V:278
exclamations of, V:238, 349
inaudible reading of, I:142–43, IV:54, 58, V:212, 237–44, 311
omission of, II:329, 344n1096, IV:54, 58, 62, V:237–44, 308–12
Petros (saint), IV:192
Petros of Alexandria, canons of, I:291
Petros the Chartophylax, III:250–51, 261
Petros the Fuller (patriarch of Antioch, r. 465–475), I:264
pezes katabasies, IV:264n1020, 265–67, V:6–7
Phanourios (saint)
invoked for finding of lost items, V:77
prayer for offering of cakes of, I:245–49
Pharantos, Megas, II:348
Pharlekas, Emmanouēl, I:257, III:49, 69, V:117
phelonion (phainolion, phelōnion)
Artoklasia should be celebrated with, III:111
at baptism, I:253–54
at entrance of Vespers, I:251–53, III:226
during eōthinon gospel reading, V:136
during the proskomidē, I:251–53
signals to chanters that Vespers has an entrance, I:251
worn by archimandrite for mysteries, I:253–54
phēmē, II:214, 370
Philemon (saint), IV:187

Philētos (saint), **V**:77
Philip (apostle), **IV**:186, 187, 251
Philip (deacon, saint), **IV**:187
Philotheē of Athens (saint), **II**:29, **IV**:7
Philotheos of Constantinople (Philotheos Kokkinos) (saint) (r. 1353–1354/1355, 1364–1376). *See also Diataxis of Hierodeaconship* (Philotheos Kokkinos); *Diataxis of the Divine Liturgy* (Philotheos Kokkinos)
  biographical information, **I**:42n130 (repeated: **II**:32n102, **III**:40n145, **IV**:41n184, **V**:61n256)
  on double readings when feasts coincide, **IV**:134
Philotheou, Monastery of (Mount Athos), **II**:348n1106. *See also* Typikon of the Monastery of Philotheou
Philoumenos (saint), **IV**:192
Phōteinē the Samaritan woman (saint), **I**:11
Phōtios (monk of metochi of the Ascension, Simōnos Petras), **I**:xl
Phōtios the Great (saint), **V**:366
phōtizomenoi, **I**:71, **II**:234–35, 333, **III**:154, 155, 158, **V**:349
Phountoulēs, Helenē, **I**:lii, **IV**:xiv
Phountoulēs, Iōannēs, **I**:xxvii–lxi. *See also Answers to Liturgical Questions* by Iōannēs Phountoulēs
  academic career, **I**:xliv–l
  awards and distinctions, **I**:l–li
  birth, background, and education, **I**:xxviii–xlv
  continuing influence on the Church's liturgical life, **III**:312n1113
  death and funeral of, **I**:lii–liii
  Kollybades, influence of, **I**:xxvii, xxxviii, li
  liturgical education and pastoral care, involvement in, **I**:xlvii–li
  liturgical renewal, contributions to, **I**:lii–lix
  as liturgiologist, **I**:xli–xliii
  military service, **I**:xl–xli
  Patriarchal Foundation for Patristic Studies, as director of, **I**:l–li
  Psalter, devotion to, **I**:lii
  publications of, **I**:xlviii–l, li–lii, lx–lxi
  Symeōn of Thessaloniki and, **I**:xxvii, xxxiv, xl–xli, xlv, xlviii, xlix
  wife and children, **I**:lii
phylloxera infestation and wine shortage, **I**:243n840
pilgrim/pilgrimess (προσκυνητής/προσκυνήτρια), **IV**:242
pillars (τὰ διάστυλα), **I**:168n537

"For pious and Orthodox Christians," **II**:283–87, **III**:321, **IV**:64
Pitsakēs, Kōnstantinos, **V**:287
plagal tones. *See* tones
Platanitēs, Kōnstantinos, **V**:379
plērōtika
  in "asmatic" Vespers, **III**:3–6, **IV**:219, **V**:66
  of Divine Liturgy, **II**:332, 335, **III**:211, 214, **IV**:59, 270, 303, 304
  in Great Vespers, **III**:225, **IV**:154
  of Matins, **II**:34, 337, **IV**:78, 154, 219, **V**:342
  not said in Small Vespers, **III**:224
  omission of "evening" or "morning" in, **IV**:137
Plutarch, **I**:47
Pneumatomachianism, **IV**:221
Polycarp of Smyrna (saint), **IV**:190, 323–24
polychronismoi
  for the celebrant of the Liturgy, **III**:297–304, **IV**:64, **V**:63
  for the emperor/king, **I**:228, 236, **II**:213–16, **III**:301, **IV**:64, 194, **V**:367
polyeleos
  allusion to Psalm 44:1, **V**:53n224
  cannot replace koinōnikon, **III**:94, 99
  chanting of, during distribution of antidōron, **III**:85
  inversion of text of, **V**:58
  Monday of the Holy Spirit lacks, **V**:83
  relation to amōmos and evlogētaria, **V**:144–47
  on Sunday of Thomas, **V**:133
  in taxis of Matins, **V**:338
  during vigils, **IV**:198, **V**:145
polyphony, **III**:55n198, **V**:188n667, 241
porphyroun omphalion, **II**:225
posture during worship
  diaconal commands regarding, **V**:192–93, 230–33, 235
  history of, in Christian worship, **I**:234, **V**:183–95, 231–33
  kneeling beneath Gospel book, **II**:343–44, **V**:184
  kneeling during consecration of the Precious Gifts, **V**:183–95, 312
  kneeling during Vespers of Pentecost, **V**:184
  sitting, times for, **V**:235
  standing, times for, **V**:189–91, 231–37
  symbolism of upright posture, **V**:191, 235–36
Praxapostoloi, **IV**:76, 117, 137, 185

prayer behind the ambōn
adaptation of "τοῖς βασιλεῦσιν ἡμῶν" (to our emperors), **V**:315
addressed to God the Father, **II**:264
Artoklasia may be celebrated after, **III**:111
and dismissal of "asmatic" Vespers, **V**:66
facing the icon of Christ while saying, **V**:292–98
in Liturgy of Saint Basileios the Great, **II**:62–68, **V**:228
in manuscript reconstruction of marriage celebrated with the Presanctified, **III**:216
before or after Great Hagiasmos, **I**:72–73, **IV**:231–32, **V**:251–54, 258
originally a dismissal accompanied by a blessing, **II**:154, 217–20, 244, **III**:298, 302–3, **V**:293
petition for the emperors, **IV**:64
placement of comma in "ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων," **V**:312–15
said "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:210–12, 292–93, 307–8
shared between Liturgies of Basileios and Chrysostomos, **V**:228
should not be said during distribution of communion, **IV**:58
three versions of, **V**:295–96
which priest should say, in a concelebration, **V**:307–8
prayer for the catechumens. *See* petitions for the catechumens
prayer of inclination
of the Artoklasia, **II**:316, **V**:155, 156
of "asmatic" Vespers, **III**:3, 4, **V**:66
for blessing of palms, **II**:401
before communion, **II**:336, **III**:22, 116–19, 200, 215, 304–5, **IV**:181, 220, 223, 224, 284–85, 309, **V**:203, 228
of Compline, **II**:338
of the Doxology, **I**:236
of fortieth day service, **I**:78–79, **III**:248
of Great and Small Hagiasmos, "πρόσχημα" must not be changed to "σχῆμα," **III**:304–5, **V**:265
of Great Hagiasmos, **I**:157, **II**:18, 38–39, 114, 115–16, 204, **V**:265, 318
of Great Vespers, **III**:224, **V**:156
of marriage, **III**:211, 215, **V**:403
of Matins, **I**:41
of petitions for the catechumens, **I**:142
relation to consecratory prayer, **V**:403

of Small Hagiasmos, **I**:74, **II**:38–39, 114, **III**:239, **V**:265, 318
"προκείμενα," meaning of, in Liturgy of Saint Iōannēs Chrysostomos, **III**:116–19
"πρόσχημα" must not be changed to "σχῆμα," in Great and Small Hagiasmos, **III**:304–5, **V**:265
prayer of the anaphora. *See also* diptychs
argument for kneeling during, **V**:194–95
and blessing of the antidōron, **I**:283, **III**:8
blessing prior to, **V**:305
blessing with cross during, **I**:85
center of Divine Liturgy, **II**:40, 41, 397
comparison of various Liturgies, **II**:394–96, 410–11
composed in the plural, **II**:276
concern about mistaking blessing of the gifts for a consecratory blessing, **V**:92
curtain closed before, **I**:102
dialogical form of, **I**:96, **II**:148–50, **V**:297–98
does not reference a specific time of day, **V**:278
exclamations of, **V**:228, 229–30, 304
improperly edited, in *Sacred Service Book* by Athēnagoras (Kavvadas), **IV**:62
inaudible reading of, **I**:lviii, 212, **II**:328, **V**:208–9, 210, 214
"Let us give thanks to the Lord" prior to, **V**:292, 297–98
no interruption permitted from beginning of, **I**:287
parallel with Great Hagiasmos, **II**:109–11
parallel with third prayer of marriage, **V**:403
participles which introduce the trisagion, comparison of various texts, **III**:121–27
petition "For the precious gifts offered and consecrated," **III**:80–83
petitions said after, **II**:335–36
posture of faithful during, **V**:233, 235
precious gifts fanned until, **I**:88, 90
and priest's recitation of Symbol of Faith, **I**:212213
relation to Cherubic hymn, **V**:202
"Take, eat ..." and "Drink of it, all ..." exclaimed before consecration of bread and wine, **II**:393–98
Trinitarian character of, **II**:397–98
which priest should say, in a concelebration, **V**:308
"σοι προσφέρομεν" vs. "σοι προσφέροντες," **II**:144, 147–50, 278, **V**:265

prayer of the Cherubic hymn. *See also* Cherubic hymn
acknowledges celebrant's unworthiness, **IV**:33
addressed to Christ, **IV**:220, 221, **V**:296
censing during, **III**:295
compared to prayer for putting on priestly vestment in *Sinai 966*, **V**:358n1318
composed in the singular, **II**:276, **IV**:180
and coordination of chanting with priest's actions, **III**:296–97
exclamation of, **V**:224
on feasts of the Lord or the Mother of God on Sunday, **I**:297–99
"Hearken, O Lord Jesus Christ...," parallels with, **IV**:221–24
influence of Psalm 23 on, **II**:228–29, **III**:269, **V**:199
"Let all mortal flesh keep silent..." said on Great Saturday, **I**:296, **III**:266–71
meaning of "these gifts," **I**:52–53, **III**:266–67
not said at Liturgy of the Presanctified, **I**:159
originally "prayer of the curtain," **I**:53
originates from Alexandrian Liturgy of Saint Grēgorios the Theologian, **I**:53, **II**:276–77, **IV**:223–24, **V**:199, 296
preparatory character of, **I**:207, **II**:251
relation to text of the Cherubic hymn, **III**:269–70
said inaudibly, **V**:207, 224
shared between Liturgies of Basileios and Chrysostomos, **V**:228
text of, **III**:269
when another hymn is substituted for Cherubic hymn, **II**:405, **III**:266–71
which priest should say, in a concelebration, **V**:308
prayer of the curtain, **I**:xviii, 53, 101, **V**:420
prayer of the prothesis (prayer of the proskomidē). *See also* particles excised during the prothesis; proskomidē
exclamation of, **V**:304
must be said by celebrant priest, **IV**:288
original end of the proskomidē, **II**:265
and when to take kairos, **II**:32, 34
whether it is said during Cherubic hymn, **II**:260–62
whether priest blesses the gifts with his hand during, **V**:86–93
prayers, structure of, in Orthodox worship, **I**:xxiii, **II**:396–97, **V**:221–22
prayers of the faithful
in "asmatic" Vespers, **V**:276

do not reference a specific time of day, V:278
exclamations of, IV:237–39, 243, V:228, 229, 304, 308–12
in monastic practice, V:238, 239, 300, 310
said inaudibly or omitted, V:237–44, 308–12
variations in taxis of, V:308–12
"ἀνενόχως" (guiltlessly) in Liturgy of Saint Iōannēs Chrysostomos, meaning of, II:372–75
preaching of the divine word. *See* lay sacred preachers; sermons
preparation of the gifts. *See* proskomidē
preparatory prayers of Divine Liturgy, II:32–35, 251–53, 278–79. *See also* taking kairos
Presanctified Liturgy. *See* Liturgy of the Presanctified
presbyteres (wives of priests), II:21–22
presider, role in monasteries, III:6–7, 53, 197–98, IV:309, V:225
priests/priesthood
and audience of Phountoulēs's work, II:267
burials of priests and presbyteres, II:21–22
categories of, I:154n491, 296n995
celebrant's unworthiness does not hinder the grace of the Holy Spirit, IV:32–36, V:207
funeral service for priests, II:22–24, 186, 188, 197, 198, IV:101, 234
and meaning of "whose Divine Mystagogy we celebrate," II:52–54
memorial service for priests, II:189
pastoral role of, I:6–8, 15–16, 69, III:230–31
pray on behalf of the people, III:273–74, V:97, 209
priestly character of divine worship, I:lvi
responsibility for educating the faithful, III:201–2, 291–92
role in daily services, V:1–2, 5–6
sacrifice required of, when serving multiple parishes, III:57
superior attitude of celibate priests toward married priests, in some places, I:253–54, II:367n1180
Pringos, Kōnstantinos, V:217n759
private Liturgies
beginning of Divine Liturgy in, I:83
chanters usually absent from, I:97
in Church of Greece, I:29n97 (repeated: II:120n353, III:232n831)
commemoration of the living and the dead, I:29, 140–42, 267–70, II:367
definition, I:29n97 (repeated: II:120n353, III:232n831)
petition "For those who celebrate this Liturgy," I:140–42

private Liturgies (*continued*)
Presanctified celebrated as, **I**:267–70
responses recited by congregation in, **I**:98
veneration of Gospel book during, **II**:343
Probos (saint), **IV**:81
procession of epitaphios at Great Saturday Matins
abuses in ("Epitaphiaka"), **II**:227
amōmos and lamentations, how many verses and troparia to chant in parishes, **V**:108–17, 143
epitaphios remains stretched on the holy table after, **I**:63, **II**:162–66
Gospel book carried during, **II**:163, **IV**:160–61
gospel reading after, **V**:131, 339
historical development of, **II**:162, 166, 221–26
if priest is alone, **II**:221, 226
"Raise the gates" dialogue during, **I**:180, **II**:227–31
resembles a funeral service, **I**:22, **II**:223, 224, 227, 305, **III**:180–81, **IV**:153–54, **V**:109–11
in small cemetery chapels, **III**:56n199
trisagion chanted during, **II**:163, 305, **IV**:160
Procession of the Precious Cross, **II**:61, 118, **IV**:313, **V**:162
Prochōros (saint), **IV**:187
Prodromos, Theodōros, **V**:326
prokeimenon/prokeimena
"Alleluia" as, **V**:32, 35, 39
"Arise, O God...," **III**:104
defined, **III**:103
each tone has two resurrectional prokeimena, **IV**:129–30
of eōthina gospel readings, **III**:36–38, 305, **IV**:129–31, **V**:22, 338–43
"evening prokeimenon," meaning of, **III**:106, **IV**:169
for funeral services, **IV**:252
"God is the Lord..." analogous to, **III**:305–12
for Great Friday Vespers, **IV**:340–41
for Great Hours, **IV**:101
historical development of, **III**:12–13, 102–6, **IV**:162–69, **V**:42
and historical development of troparia for services of the Hours, **IV**:277, 278
"Holy is the Lord our God" as, **V**:371–72, 377
inversion of biblical texts in, **V**:58
"It is good to acknowledge the Lord...," in Matins, **V**:137

"Let everything that has breath praise the Lord," **III**:11–14
for marriage, **IV**:22, 245
misalignment of, in the Apostolos, **IV**:319–26
modern tendency to chant prokeimenon of Vespers three times without verses, **III**:13
for Monday of the Holy Spirit, **IV**:51
moveable and invariable, of Matins, **V**:338–43
"Now let your servant depart..." analogous to, **III**:199
omitted for Vespers of Great Saturday and eves of Nativity and Theophany, **IV**:161–69, **V**:108
parallel with allēlouaria, **II**:358, **IV**:103, 104, 162
resurrectional prokeimenon of Vespers ("The Lord reigned..."), **III**:104, 312–14, **IV**:163–68, 311, 341, **V**:135, 179
should be chanted, not read, **IV**:340–41
similarity to "Let my prayer be set forth...," **III**:111–12
for Sunday of Orthodoxy, **IV**:87
"Ὁ Κύριος ἐβασίλευσεν...," use of aorist in, **III**:312–14
Proklos of Constantinople (r. 434–446), **IV**:54–56, 57
Prokopios (saint), **IV**:189, 197, **V**:76–79
proparamonē, **V**:251, 258n937
prophets
as category of saint, **I**:10
readings for commemorations of, **IV**:195, 200
propsalma/propsalmata, **IV**:332–36, **V**:253, 359–62
proseirma, **V**:141
proskomidē (preparation of gifts, service of the prothesis). *See also* particles excised during the prothesis; prayer of the prothesis
antidōron blessed during, by its dedication to God, **I**:221–22, 226
asteriskos, placement of, **V**:166–67
bread is no longer common bread and must be distributed/consumed, **I**:116
cannot be performed before taking kairos and vesting, **III**:40–42, **IV**:288, 291
celebrating priest is only one who can perform, **IV**:288–91
censing and kissing of gifts during, **IV**:288
chanting required to cover length of, **III**:54, **IV**:44, 60, **V**:196
commemoration of names of the living and the dead, **II**:87–88, 262, 371, **III**:11, 231, 234, 319, 320, **IV**:20–21, 242, 290, 327
commemoration of saints during, **II**:57, 244, **III**:231

proskomidē (*continued*)
commemoration of those who offered the gifts, **I**:113
curses and interdicts, prayers of absolution for, **I**:117
deacons originally performed, **IV**:290
diaconal exhortations during, **III**:204, **IV**:304, **V**:166–67
dismissal of, on Sundays, **II**:264–66
evangelists not commemorated by name at, **II**:100
exclamations of prayer of, **V**:228
hands used to hold paten and chalice during, **I**:285–86
improperly abridged, in *Sacred Service Book* by Athēnagoras (Kavvadas), **IV**:62
incense, prayers for blessing of, **II**:159–61
incense offered after dismissal of, **I**:43
integral part of Divine Liturgy, **III**:41–43
if interrupted by priest being called away for spiritual emergency, **I**:286–88
lamb inverted on the paten during, **III**:51
in Liturgy of the Presanctified, **II**:231–34
performed by hierarch in ancient taxis, **II**:160
phelonion, whether performed without, **I**:251–53
prayers of, in Liturgies of Basileios and Chrysostomos, **IV**:224
prosphora offered in honor of saints and angels, **II**:87–89, 391
prosphora offered on behalf of dead and living, **II**:87–89, 391
prosphores offered by faithful who arrive late, **II**:262
psalmic verses said during, **IV**:268
saints, categories and orders of, **I**:10, 11
theological significance of, **II**:266, **IV**:288–91
Third and Sixth Hours performed during, in monasteries, **I**:34
time required for completion of, **II**:261–62, **III**:236
transferred from its original place before the Cherubic hymn to the enarxis, **III**:231, 319, **IV**:44, 56, **V**:196, 199–200, 298–99, 358n1318
vestments during, **I**:252, **V**:355–56
what to do with remainders of prosphoro from, **I**:114–16
and when to take kairos, **II**:33, 34
whether to cut bread with lance or knife, **II**:390–93
"whose Divine Mystagogy we celebrate," meaning of, **II**:52, 54n162
proskynētarion
Gospel book placed upon for kissing after Sunday Matins, **II**:324–25, 343–44, 403–4
icon of Christ the Bridegroom placed on, **V**:13

icon of Crucified Christ placed on, during Great Friday Vespers, I:62
orientation of icons on, II:6–7
placement of, I:128
sacred dance of marriage formerly done near, V:335
prosomoion/prosomoia, II:187, III:225, IV:23, V:140n516, 177, 363, 371, 376n1390, 396, 407, 408n1519
prosphoron/prosphora
hypsōmon offered to relatives of the deceased, I:113–14
newlyweds offered pieces dipped in common cup, I:131–32
offered by faithful who arrive late, II:262
offered in honor of saints and angels, II:87–89, 391
offered on behalf of dead and living, II:87–89, 262, 371, 391
prepared from flour used in service of unction, IV:241
Presanctified must be celebrated with a whole lamb, not partial, I:85, IV:179
proskomidē bread is no longer common bread and must be distributed/consumed, I:116
seal imprinted on, I:84–85
some priests prefer loaves made prayerfully at home over purchased loaves, V:201n709
symbolizes body of the Theotokos, I:115, 224–25
what to do with remainders of, I:114–16, V:201n709
prostration
after communion, IV:314
in ancient baptismal service, III:131
during mutual "forgiveness," III:53
triple prostration before consecration of the gifts, I:213–15
triple prostration during Cherubic hymn, I:297
triple prostration during trisagion hymn, III:205
Protestantism
Anglicans, Orthodox funeral services for, I:193–94
baptisms, I:147, 288n984 (repeated: V:180n644)
conversions to Orthodoxy, I:147–48, 288n984 (repeated: V:180n644)
German Protestants converted to Orthodoxy, I:147
"liturgical Protestantism," I:xxii
participation in Divine Liturgy, I:17
prothesis. *See also* prayer of the prothesis; proskomidē
antidōron offered in, I:222
confused with the throne, in historical development of small entrance, III:209

prothesis. *See also* prayer of the prothesis; proskomidē (*continued*)
consumption of remainder of Holy Elements at, **IV**:100
paten found to the right of the chalice, **I**:285–86
transfer of Holy Bread to, in the Presanctified, during "in the nights lift up your hands to the holies (τὰ ἅγια)," **II**:231–32, **IV**:285, 303
transfer of Precious Gifts to after communion, **II**:380–90, **IV**:58, 238, 269
veils of, color of, **I**:54–57
Protoevangelium of James (Iakōvos), **V**:62
prōtopappas, **I**:179, **V**:387
prōtopsaltēs, **III**:74
Prōtopsaltidēs, G., **I**:258, **III**:68, 69, 75
Prōtopsaltidēs, N. K., **II**:63, **III**:314, 319
prōtothyrōros, **IV**:118n377
Proverbs, reading of, in the Presanctified, **II**:29, 236, 238, **III**:113, 115, **V**:235, 413
Psalm 118. *See* amōmos
Pseudo-Dionysios the Areopagite
on "Alleluia," **V**:31–32
on anointing with oil of exorcism, **III**:155, 160
on exclamations by the priest, **V**:226
on nakedness during baptism, **III**:148
Patrologia Graeca editions of, **I**:xviii
pseudonymous authorship, **I**:42n128 (repeated: **III**:23n80, **IV**:191, **V**:31n138)
on sacredness of censing, **IV**:215
on sealing of catechumens, **II**:122, 207
on thanksgiving prayers after communion, **III**:23
on white baptismal garment, **III**:144–45
Pseudo-Kōdinos, **I**:179, **II**:379, **III**:182
Pseudo-Rōmanos, **V**:291n1044
Pseudo-Sōphronios of Jerusalem, **II**:50, 178, 342–43, 355, 391–92, **III**:77–78, **IV**:44, 215, **V**:32
Pythagoreans, **V**:3

Quadratus (saint), **V**:56, 106–8

"Raise up the gates, O rulers of yours..."
also interpreted as dialogue with angels, Cherubim, or powers of heaven, **I**:176–81

before closed gates after Resurrection service, **I**:176–81, **II**:227–31
in great entrance, **V**:198
in procession of the epitaphios on Great Saturday, **II**:227–31
in Service of Holy Communion, **IV**:280
Ramadan, daylong Friday fasting during Great Lent influenced by ancient Christian practice, **I**:91–92
Ramphos, Iōannēs, **II**:402n1311
Raphaël of Lesbos (saint), **V**:393
ravdos, **II**:268, 370
readers
Apostolos designed to be used by, **I**:228–30, **IV**:320–21
Apostolos handed to, **I**:228–30
blessing of, after epistle readings, **II**:359–63
dialogues with priest, **V**:168n617
exclamations said by, **V**:221, 225
obligation to study the sacred text, **I**:230
in rubrics that reference presiders, **III**:6
sacred function of, **II**:174
and simple melodies used on Holy Mountain, **I**:99
refectioners, **IV**:18–19
Rēgas, Geōrgios (1884–1961)
biographical information, **I**:232n788 (repeated **III**:221n803, **IV**:119n380, **V**:10n47)
on double katabasies for Exaltation of the Precious Cross, **V**:328
on errors in the kanonia, **IV**:119–20
on exit of icon of Christ the Bridegroom, **V**:13
on gospel reading for Exaltation of the Precious Cross, **V**:10
on "Holy is the Lord our God" and "Exalt the Lord our God...," **V**:376–77
on "May He who rose from the dead," as dismissal from Vespers of Pascha, **I**:232–33
Phountoulēs and publications of, **I**:li
on polyeleos and evlogētaria, **V**:147
on the theotokion at the end of Matins, **III**:221
Rēgopoulos, B. (publishing house), **I**:80, **III**:49, **IV**:152
relics, **I**:14, 71, 123, **II**:57, 60, 99, **III**:29n98, **IV**:78, 196
"Remember also us, O Merciful One...," **IV**:139–46

Renewal Week
"Alleluia" chanted during, **IV**:103–4
annual cycle of tones and, **IV**:128–29
"Christ is risen...," during services of, **I**:226–28, 249
daily Liturgy during, **I**:121
enarxis trisagia omitted in services of, **III**:59–60
epistle readings during, **IV**:124
eucharistic fast during, **II**:70
exaposteilarion of, **V**:373
funeral services during, **II**:300–304, 329
gospel readings during, **IV**:94–96, 123
grave tone, omission of, **V**:7
imitated by forefeast and afterfeast of Saint Dēmētrios, **V**:55
Matins of, canons of, **III**:171, **IV**:212
Matins of, censing during, **II**:182, **IV**:212
Matins of, "God is the Lord" chanted during, **III**:307
odes of the Psalter not recited during, **IV**:331–32
participation of newly illuminated in, in ancient Church, **III**:166
prayer behind the ambōn for, **II**:68
processions with icons during, **II**:378–80
Resurrection service replaces daily services during, **IV**:2n7
saints' commemorations transferred to, **I**:274, **III**:110n414
synaxarion for the Sunday of Pascha read during, **III**:57–58
taking kairos during, **II**:278–79
time of liturgical relaxation and pause, **III**:57
reservation of the Eucharist
drying of Holy Bread of Great Thursday, **I**:278–79
by priests serving two parishes, **I**:271–73
for the sick, **I**:81, 271–73
use of when many approach for communion, **I**:79–82
Resurrection service
abandonment of temple after, avoiding, **I**:169, 171–72, **II**:108
"Behold, the darkness and the dawn..." (troparion), **II**:5, **III**:280
bells, use of, **I**:61
celebrated inside vs. outside the temple, **I**:167–68
"Christ is risen...," chanting of, **I**:61, 178–80, 186, 226–28, **II**:108, 257
firecrackers and other improprieties during, **I**:167–68
gospel reading during, **I**:186–89, **II**:4–5, **IV**:130
incense offered before enarxis of, **II**:182

lighting of lights and candles, I:88, II:2–4, 238n742, 279–80
previous forms of, I:234
"Raise up the gates, O rulers of yours…," dialogue (rush service), I:176–81, II:227–31
replaces daily services during Renewal Week, IV:2n7
service of the "holy light," II:279
timing of, I:169–72
rice, at marriages, I:145–46
rings of betrothal
blessing and exchange of, I:68–69, 294–95, IV:243–46, V:402
history of, IV:245–46, V:354
whether to place on the holy table or a smaller table, II:124–26
Rite of Resurrection. *See* Resurrection service
roe, I:292–94
Roman Catholicism. *See also* West, churches of the
baptism by sprinkling or pouring, IV:66
baptism controversy over conversions to Orthodoxy, I:288n984 (repeated: V:180n644)
Council of Ferrara-Florence, II:184n546 (repeated: III:12n42, IV:19n77, V:3n10), 254n928
"For yours is the kingdom…" recited after the Lord's Prayer, IV:307–9
funerals conducted by Orthodox priests and, I:191–95
participation by Catholics in Divine Liturgy, I:17
practice of kneeling, V:185, 187, 188
Second Vatican Council (1961–1965), IV:309
stole, use of, I:25
triennial cycle of New Testament readings, IV:77
Roman Liturgy
censing during ode of the Theotokos, IV:213
influence on exclamation of the trisagion hymn, IV:271
Lord's Prayer, position of, IV:308
Phountoulēs's study of, I:xlviii
Symbol of Faith introduced into, IV:308
Romanian Church
blessing of antidōron, I:282–83
exclamation of the trisagion, II:294
funerals for non-Orthodox Christians, I:194
Rōmanos the Melodist (saint), II:142–43, V:44n195, 55, 291n1044
Rosalia/Rosaria (pagan festival), IV:91

roses, **IV**:89–91
royal gates
Compline and Midnight Office occur before, in monasteries, **III**:51–52
fortieth day service and, **III**:9
historical development of small entrance and, **II**:47–48, **V**:421
icons of archangels Michaël and Gabriël on, **V**:53–54
location in relation to ambōn, in ancient temples, **V**:293
in procession of the epitaphios on Great Saturday, **II**:223
royal service, **II**:119, 183–85, 283, **IV**:351–52
Rudder. *See* Nikodēmos the Hagiorite (Nikodēmos of the Holy Mountain) (saint)
rush service. *See* Resurrection service

Sabas (saint). *See also* Typikon of the Monastery of Saint Sabas
biographical information, **I**:111n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275)
categorized as "blessed one" in lists of saints, **I**:12
psalms for commemoration of, **IV**:198
Sabinos of Egypt (saint), **IV**:272, 274
Sacred Anthology (Daniël Geōrgopoulos), **I**:80
sacred dance. *See* Dance of Isaiah
sacred preachers. *See* lay sacred preachers
sacristan, **II**:3–4, **III**:224n813
sacristy, **II**:382, **III**:24n83
Saint Anastasia of Chalkidikē, Monastery of, **II**:7
Saint Sabas, Monastery of. *See* Typikon of Saint Sabas
Saint Sergius Institute, Paris, **I**:xliv
Saint Sophia of Constantinople. *See* Hagia Sophia; Typikon of Saint Sophia of Constantinople; Typikon of the Great Church of Christ (Kōnstantinos); Typikon of the Great Church of Christ (Violakēs)
saints
apolytikia of saint of the day, **II**:35–36, 58
apolytikia of saint of the temple, **II**:1
categories and orders of, **I**:10–14, **IV**:199–204 (*See also* categories of saints)
colors of vestments and liturgical coverings for feasts of, **I**:54
commemorations of, celebrated vs. uncelebrated, **II**:8–9, **III**:219–23, **IV**:7n19, 77–82, **V**:392–97

commemorations of, difficult for working people to attend morning services for, **V**:283–84
commemorations of, during Great Lent, **I**:268–69, 273–75, **III**:107–11, **V**:56, 106–8, 406–13, 416
commemorations of, for different categories of saints, **I**:10–14
commemorations of, gospel and epistle readings chosen for, **IV**:184–204, **V**:76, 101–2, 287–91
commemorations of, in temples dedicated to, **II**:1, 8, 29–30, 31–32, 379, **III**:110, **IV**:199, **V**:250, 392n1445, 397
commemorations of, in the Presanctified, **I**:273–75, **III**:214, **IV**:310
commemorations of, interrupt sequential reading of New Testament pericopes, **IV**:77–82, 111–14, 133, 198
commemorations of, resurrectional theme of Sunday takes precedence over, **V**:181
commemorations of miracles, discovery of relics, and synaxes, **II**:60–61
dismissals, commemorated in, **I**:xxvi, 12–13, **II**:57–62, 98–100, 211, 242, 244–45, **III**:280
epithets for, **I**:13–14
names of, and plays on words in hymnography, **IV**:189, **V**:76–79
offerings of bread, fruit, and wine in honor of, **I**:246
participation in work of salvation, **II**:346–47
particles excised and elevated in honor of, **II**:51, 87–92, 391, **V**:73, 75, 119–25, 380–81
processions with icons of, **II**:379–80
Sakkos, Stergios (1930–2012), **I**:xlii, xlvii
Salutations, service of the
antidōron requested after, **I**:91
descent from the solea while asking forgiveness, **III**:53–54
dismissal for, **III**:48–50
gospel readings for, **II**:338–40
standing upright during, **V**:237
strictly observed in monasteries, **III**:272
whether to celebrate the Presanctified before or after, **III**:173, 176–78
Samōnas (Shmona) (saint), **IV**:197, **V**:287, 290–91
Sampson the Hospitable (saint), **IV**:192, 197
Samuel (prophet), **IV**:196

sanctified water. *See also* Great Hagiasmos; Small Hagiasmos
added to oil of unction, **II**:167
baptism of children of different genders in the same water, **II**:151–52
for baptisms on Theophany, **I**:279–80
blessing of homes and properties with, **I**:76, **II**:19, 44, 171, **V**:255
childbirth and, **I**:64–67, **III**:243–46
combining newly consecrated water with reserved water, **I**:68
drinking of, **II**:16–19, 44, **III**:238, **IV**:231, 232, **V**:253, 255–59
holy water font, **I**:68
kept in homes throughout the year, **I**:156, **II**:19, 44
prayers for sanctification of, in Great Hagiasmos, **II**:108–15, **III**:239, 284–85, **IV**:230, **V**:256–57, 259
prayers for sanctification of, in Small Hagiasmos, **II**:36–42, **III**:292–94, **IV**:230, **V**:316–22
for purification of vessels into which something impure has fallen, **II**:166
should not be returned to the church, **II**:19
sprinkling of faithful with, **II**:18, 44, 114, 116, 117, **III**:238, **IV**:231, 232, **V**:255, 258
sprinkling of newly illumined with, **IV**:66–70
using up reserved sanctified water, **I**:68, 156–57
whether midwife may touch during baptism, **II**:132, 135
Saturday of Lazarus
annual cycle of eight tones and, **IV**:128
annual cycle of gospel and epistle readings and, **IV**:125
Annunciation coinciding with, **IV**:133
apolytikia of, **II**:1
coincides with April 30 in 2078, **V**:412
eating fish on, **I**:110
exclamation of "For blessed is your name...," **IV**:157
"Holy is the Lord our God" chanted without "Exalt the Lord our God...," **V**:375, 377
not part of Great Lent, **I**:110
prayer behind the ambōn for, **II**:68
prayer during Cherubic hymn, "Having beheld the Resurrection...," **I**:298
sermons read at Matins of, **IV**:125, 128–30
Saturday of Souls
apolytikion for, in place of "We have seen the true light," **IV**:139–46
funereal "Alleluia" for, **V**:153

hypsōmon offered to relatives of the deceased at, **I**:113–14
popular graveyard customs associated with, **IV**:13–15
"Save, O God, your people..." (prayer after communion), **II**:131–32, 154, 382, **III**:90–94, **IV**:141–42, 145, **V**:304, 305
"Save, O God, your people..." (prayer during Matins), **II**:153–54, 219, 244, 353, **III**:172, **V**:340, 341, 342
Scetis, **III**:105n387
schēma (inclination), **II**:273
schēma (monastic service), **II**:293, **III**:21, 187, **IV**:101, 105, 243, 270
Schirò, Ioseph, **V**:394
schismatics, communion not given to, **I**:17
school children, attendance at Liturgy by, **IV**:7, **V**:250
sea
baptism performed in, **III**:195–97
petitions "for those who sail well on the sea," **I**:206–7
seals/sealing
can refer to either the sign of the cross or to anointing, **I**:32n103 (repeated: **II**:121n355, **III**:91n338, **V**:331n1215)
of catechumens prior to baptism, **II**:121–22, **III**:153–55, **IV**:68, **V**:349
of child on the eighth day, **I**:32–33, **V**:331
of Christ's tomb, liturgical representations of, **II**:299, **III**:180, **V**:130
communion as the "seal" of every mystery, **III**:36, 185, 218
during crowning, **IV**:247
doxological sealing of prayers and hymns, **II**:110, 383, 397, **V**:44
of graves, **II**:200, 201
of holy table with the Gospel book, **II**:340–41
inscriptions on Byzantine seals naming Petros the Chartophylax, **III**:250n905
during ordination, triple repetition of, **IV**:243
prayer behind the ambōn as, **V**:211
prosphora, crosswise sealing of, **II**:391
prosphora, seal imprinted on, **I**:84–85, **III**:50
sanctification of the mysteries occurs through the invocation of the Holy Spirit and the crosswise seal, **II**:112–13, 114, **III**:292–94, **V**:92
during "Save, O God, your people...," **III**:91–92, **IV**:141
"Through the prayers..." sometimes characterized as, **V**:63
whether to bless precious gifts during prayer of the prothesis, **V**:87, 89
while censing during Liturgy, **II**:160, 161, 162, 183, 237, **IV**:216

Second Vatican Council (1961–1965), **IV**:309
Sedulius, **II**:142
sēmantron, **II**:3, 181–82, 185n549
Septuagint, **I**:xvi, xix
Seraphim, **III**:120–21
Serapion of Thmuis, **II**:114, **III**:158, 161
Serbian Church, **I**:194
Sergios I (patriarch of Constantinople, r. 610–638), **IV**:142
"Sermon concerning the tradition of the Divine Liturgy" (attrib. Proklos of Constantinople), **IV**:54–56, 57
sermons. *See also* lay sacred preachers
  acceptable length of, **IV**:58
  correct place of, **I**:260–63, **IV**:58, 315
  Jewish synagogue practice and, **I**:260
  liturgical omissions and abridgments to leave more time for, **V**:241
  need for explanation of Divine Liturgy, **V**:219
  need for preaching on the epistles, **II**:179–80
  omitted in monastic Liturgies, **IV**:59
  "prologue" of Theophany said as encomium in absence of, **V**:259–60
  read at Matins of Saturday of Lazarus, **IV**:125, 128–30
  reading of gospel pericope by a layman in place of, if priest is unable to read, **IV**:173
  sitting during, **V**:235
  transferred to place of the koinōnikon, **I**:261, **IV**:315, **V**:311
  unconnected to "That always guarded by your might...," **V**:309
  when readings are omitted due to coinciding feasts, **IV**:133
Service of Holy Communion (private prayer service), **IV**:179–81, 279–87, **V**:213
seven, symbolism of, **III**:31–32
Seven Youths (saints), **IV**:112
Seventy Apostles, **II**:60, **IV**:112, 185, 189, 192–93
Sevēros of Antioch, **II**:142
sexton, **II**:119–20, 238, **III**:266
the sick. *See also* unction, service of
  danger of swallowing pearls by, **II**:42–43
  distribution of Eucharist to, **II**:106, 382n1218
  Great Hagiasmos, use of reserved sanctified water from, **I**:156–57
  interrupting Liturgy to give communion to dying person, **I**:286–89
  longstanding noncommunicants on verge of death, communion for,

I:276–77
receiving communion without fasting, I:122
reservation of Eucharist for, I:81, 271–73, II:105–6
transportation of Presanctified Bread for communion of, I:158–59
xephorema for, I:123n409
Silas (saint), I:11
Silvestros Syropoulos (Sōphronios I, patriarch of Constantinople, r. 1463–1464), V:157
Simigiatos, Panagiotēs, III:244
Simōnos Petras (Simōnopetra), Monastery of (Mount Athos)
Methodios, hieromonk of, IV:140n449 (repeated: V:21n103)
Phountoulēs's influence on publications of, II:103n297, 147n442, III:14n46, 100n371, 312n1113
Phountoulēs's interaction with, I:xxxix–xl, li, lx
Συλλειτουργικόν for concelebrations, III:86n314
Sinai, archbishop of, IV:17
Sinai Monastery. *See* Typikon of the Sinai Monastery
sitting. *See* posture during worship
Six Psalms
"Alleluia" chanted after, V:23, 37
censing during, II:181–82, 184
in funeral service, IV:154, 252, 253, V:109
in Great Saturday Matins, V:109, 113
length of Matins and, V:340
part of ancient Midnight Office, V:127, 338
petition for emperor before, IV:64
prayers said during, IV:29, 152, 178, 219, V:210
Psalm 142 as epitome of, III:26
said by abbot or presider in monasteries, III:6, 197, 198
said by reader, choir, or priest in parishes, III:198, 237
theme of God's universal judgment, V:25
upright posture during, V:234
Sixth Hour
"asmatic" Trithektē in the monastic Sixth Hour of Great Lent, II:339
Crucifixion lived as if "today," V:49
difference between monastic and parish practice, II:127–28, 180
introductory elements of, IV:348–50
location of, in monasteries, II:20
prayers refer to a specific time of day, V:279

Sixth Hour (*continued*)
proskomidē during, in monasteries, **V**:299
read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
time of, in monasteries, **II**:127–28, 180, **IV**:2, 348
troparia/theotokia of, **IV**:275, 277
skeuophylakion, **II**:261, 382, **IV**:238, 285, 312, **V**:87–89
Slavic churches
amōmos and lamentations at Great Saturday Matins, **IV**:155
annual cycle of readings, differences from Greek practice, **V**:99–106
blessing of "upper throne" during small entrance, **III**:210
blessing with cross at dismissal, **I**:85
catechumens, reading of supplications and prayers for, **I**:142
censing by deacon during the Cherubic hymn, **III**:295
Cross, venerations of, **IV**:314
curtain of the beautiful gate, opening and closure of, **I**:102
despotikon throne, **I**:155
dismissal does not include "καὶ ἐλεήμων Θεός," **II**:212
dismissal for Exaltation of the Precious Cross, **V**:162
dismissal for Palm Sunday, **IV**:150
double readings when feasts coincide, **IV**:124, 132–33, 134, 138, **V**:101–2
eisodikon for Transfiguration, **III**:71
ektenēs and prayers of the faithful, taxis of, **V**:238, 300, 310
eōthinon gospel, taxis of, **V**:342
epitaphios, placement of on Great Friday and Great Saturday, **I**:61, 63, **III**:178
"Glory to you who has shone forth the light," before great doxology, **IV**:337
Gospel book is not placed on the proskynētarion, **II**:294
gospel reading for Exaltation of the Precious Cross, **V**:10
introduction of particles into chalice after communion, prayers during, **V**:380
kontakia at beginning of Liturgy are always theotokia, except during feasts of the Lord, **III**:44
liturgical fans, **I**:90
Matins takes place linked with Vespers, **I**:82
polychronismos for the celebrant is not said, **III**:297
preaching before dismissal, **I**:261
preserve first verse of prokeimenon of Matins, **III**:13

prokeimena for Vespers of Great Saturday and eves of Nativity and Theophany, **IV**:168–69
prosphora, small size of in proportion to size of congregation, **I**:116
Resurrection service, **I**:186
resurrectional hypakoē chanted every Sunday, **III**:45
Slavonic Hōrologion, **II**:137, **III**:305–12
times day for of Liturgy and daily services, **I**:35, 82, 83, **II**:33, **IV**:47, **V**:283
trisagion, exclamation of, **II**:294
typika and Beatitudes at enarxis of Liturgy, **IV**:47
vestments, **I**:253
"Wisdom," exclamation by the deacon at Great Saturday Vespers, **IV**:169
Slavonic Hōrologion (1938), **II**:137, **III**:305–12
Small Compline. *See under* Compline
small entrance
"Alleluia" said at, **V**:45
"As many of you ..." has the character of an entrance hymn, **III**:266
ascending of hierarch to "upper throne" of synthronon after, **I**:154
blessing of, **II**:47, **V**:305, 417–23
with censer or with Gospel book, **IV**:309–13
censing after, **I**:195–97, **II**:370
chanting of "O come, let us worship..." is proper only to hierarchical Liturgy, **II**:241, 242–43
diaconal commands and priestly responses during, **III**:203–10
of hierarchical Liturgy, incense offered during, **II**:180–81
historical development of, **II**:45–52, 174, **III**:203–10, **IV**:41–48, 309–13, **V**:172–73
kontakia after, **IV**:261, 265n1023
many apolytikia need not be chanted after, **IV**:59
"O Master, Lord our God...," whether to say while walking, **II**:253–54
prayer of, does not reference a time of day, **V**:278
prayer of, originally said in middle of the temple, **II**:253–54
prayer of, references to incense, **IV**:310, 311, 312
prayer of, which priest should say in a concelebration, **V**:308
sacred dance of marriage, influence on, **V**:334
symbolism of, **I**:49, **II**:49–51, **IV**:312, **V**:218
trisagion originally a type of entrance hymn, **III**:185–86
Vesperal Liturgy of Basileios the Great, entrance prayer for, **I**:163–67
when to interrupt Cherubic hymn for, **V**:195–202
"Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου, πάντοτε...," meaning of, **V**:417–23

Small Hagiasmos
"By the intercession of the glorious Unmercenaries, O Theotokos, guard your servants...," **III**:239–43
celebrated along with distribution of the antidōron, **IV**:231
celebration outside of temples, **V**:317
custom of celebrating on Exaltation of the Precious Cross, **III**:183–84
custom of not celebrating on September 1 or January 1, **III**:182–84
custom of transferring from March 1 and April 1 to the following Saturday, during Lent, **IV**:36–37
difference from Great Hagiasmos, **I**:75, **IV**:228–33
dismissal for, **I**:75–76
ektenēs before dismissal of, **I**:74–75, **V**:303, 318
entrance blessing, in manuscripts, **V**:418, 420
exclamations in, **V**:223
"God is the Lord" chanted during, **III**:307
gospel reading read by first ranked celebrant, **V**:388
historical development of, **II**:117–19, **III**:240, **IV**:174, **V**:316–20
hymnography is associated with the Theotokos, **III**:239–43, **IV**:230
"Let us pray to the Lord—For you, our God, are holy...," **IV**:271
"O Lord, save your people..." used for, **IV**:65, 66
originally connected with Divine Liturgy, **III**:185, 186, 211, 240
parallels with baptism, **II**:39, 40, 41, 114
parallels with Great Hagiasmos, **II**:39, 40, 41, **V**:318
parallels with prayer of the anaphora, **II**:109
plunging of cross during, **II**:37n112, 112–19, **IV**:243, **V**:318
prayer of sanctification of the water, **II**:36–42, **III**:292–94, **IV**:230, **V**:316–22
prayer of sanctification of the water ("O Lord our God, who is mighty in counsel..."), **II**:36–42, **V**:316–22
preparatory prayer of the priest said inaudibly, **III**:284, 285
saints, recitation of lists of, **I**:12, **V**:318
sanctification of the water occurs at the invocation of the Holy Spirit, **III**:292–94, **IV**:230, **V**:316, 320–22
sanctifying grace of, **IV**:228–33
solemn rather than festive character of, **IV**:36–37
unrelated to Baptism of the Lord, **I**:76
"πρόσχημα" must not be changed to "σχῆμα," in prayer of inclination, **III**:304–5, **V**:265

Small Vespers. *See under* Vespers
"social" canon, **I**:19–21
soil, cast into graves during burials, **II**:198, 200, 202
Sōkratēs Scholastikos, **III**:214
solea
  celebration of Great Hagiasmos on, **III**:190
  descent from, during mutual forgiveness, **III**:51–54
  placement of proskynētarion on, **V**:335
  whether to move to, during baptism, **III**:191–93
Sophia (saint), **V**:392
Sophoclēs, **V**:285n1016
Sophonias (prophet), **IV**:192
Sōphronios I (Silvestros Syropoulos) (patriarch of Constantinople, r. 1463–1464), **V**:157
Sōphronios Eustratiadēs (metropolitan of Leontopolis), **V**:114, 117
Sōphronios of Jerusalem (saint; r. 633–638), **II**:50n151 (repeated **III**:77n269, **III**:284, **IV**:215n822, **V**:32n152). *See also* Pseudo-Sōphronios of Jerusalem
Sōtērichos Panteugenos, **IV**:222
Sōteriou, Geōrgios (1880–1965), **I**:xli
south door of the bēma, **V**:50–54, 60
Soviet Union, **V**:242n888
Sōzon (saint), **IV**:196, **V**:77
Sparakios (Σπαράκιος, Σφωράκιος), **IV**:89
spiritual father
  gives blessing for monastic practice of "all-night standings," **V**:236n867
  gives guidance regarding approaching communion, **I**:xxx, 17–18, 122, 156, 325, **II**:69–71, 155, **IV**:209
  parish priest as, **I**:118, 294
  read prayers for remission of sins during confession, **I**:104, 107
Spiritual Meadow (Iōannēs Moschos), **I**:89
spitting after receiving communion, refraining from, **I**:94
sponge in holy chalice, **I**:48–49
sponsors (baptismal)
  in modern Greece, **III**:163n612, **V**:350n1286
  role in ancient catechumenate, **V**:349
  role in service of baptism, **II**:134–35, 205, 207–8, 274–75, **III**:151, 152, 163, **IV**:70–71, 74

spouses. *See also* betrothal, service of; marriage, service of
non-Orthodox spouses married to Orthodox, funeral services for, **I**:195n643
presbyteres (wives of priests), **II**:21–22
Spyridōn (saint), **II**:320n1011, **IV**:197
Spyridōn Kompothekras (archbishop of Cephalonia, r. 1874–1878), **II**:136–40
standing. *See* posture during worship
stasidion/stasidia, **I**:160, **II**:268, 271, **III**:52, 197, 224, **V**:185, 231, 236–37
Stathēs, Gr., **IV**:256
staurion/stauria, **III**:135–37, **IV**:68
staurōsima, **IV**:273
staurotheotokion/staurotheotokia, **IV**:275, **V**:406–12
Stavrinos, Ambrosios. *See* Ambrosios (Stavrinos) of Caesarea
Stephanidēs, Vasileios, **IV**:17
Stephanos Prōtomartyr (saint)
categorized as "martyr" in lists of saints, **I**:11
commemorated in service of marriage, **V**:78
commemoration of (December 27), **IV**:187, 192
commemoration of recovery of relics of (August 2), **II**:60, **IV**:192
sticharion
ancient baptismal garment modeled on, **III**:147
color of, **I**:55, **III**:146
prayers said while vesting with, **V**:355–58
stichēron/stichēra
acrostic, **IV**:23, **V**:318
apolytikion originally a stichēron of "Now let your servant depart...," **V**:18
automelon, position of, **V**:363
for commemorations of saints who lack doxastika, **II**:8–9, **V**:393, 396
for eves of Nativity and Theophany, **V**:249
evlogētaria as stichēra of the amōmos, **II**:191, **IV**:156, 252, **V**:110, 111, 113, 142, 145
for Exaltation of the Precious Cross, **V**:11, 376
for feasts of the Lord, **IV**:306
for funeral services, **II**:186–87, 194, **IV**:171–72
for Hagiasmos, **V**:318
for lauds, intended to adorn psalms of lauds, **IV**:83, 255, 329, 330
for lauds of Great Monday, **II**:209, **V**:261

for lauds of Pentecost, **V**:80
for "O Lord, I have cried to you ...," **II**:321, **IV**:8, 12, 255
references to Christ's victory over death and the devil, **V**:273–74
resurrectional, **I**:249, **V**:181–82
for Saints David, Symeōn, and Geōrgios of Mytilene, **IV**:90
for Saint Dēmētrios, **IV**:205–7
for Saints Gourias, Samōnas, and Abibos, **V**:291
for Saint Prokopios, **V**:78
in services written by Christophoros the Patrician of Mytilene, **V**:76n325
trisagion hymn originally a stichēron of Psalm 79, **II**:257
troparia of the canons function as, **III**:171, **IV**:84, 255–56, 329–32, **V**:360
for unction service, **III**:26
use of "save" in reference to the Theotokos, **II**:350–51
of Vespers, appropriate place for honoring of saints, **V**:393
of Vespers, chanted with lauds in parishes to shorten service, **IV**:78, **V**:360
of Vespers, intended to adorn psalms of Lamp-lighting, **IV**:83, 255, 329, 330, **V**:360, 413
of Vespers of Friday before Palm Sunday, **I**:110
of Vespers of Pascha, **I**:233
of Vespers of Pentecost, **V**:80
of Vespers of Saturdays, **I**:233–34
of Vespers of the last days of April, lack theotokion and staurotheotokion, **V**:406–12
of Wednesday of the Fourth Week of Lent, **V**:351, 352
Stogiannos, Basilēs P. (1939–1985), **I**:xlvii
Stoudite Monastery. *See* Typikon of the Monastery of Stoudios
Stylianos (saint), **V**:392, 393
Summary Commentary (Theodōros of Andida), **I**:115, 225
Sunday of All Saints, **II**:68, 78, **IV**:129, 322, **V**:7
Sunday before the Birth of Christ
canons chanted on, **V**:140–41
and cycle of Sundays of Luke, **II**:72–75, 83–84
development of, **II**:83–84, **IV**:85, 186
prayer behind the ambōn for, **II**:68
prokeimenon and allēlouarion of, **IV**:322
Sunday after the Birth of Christ, **II**:83, **IV**:85, 322, **V**:159
Sunday of the Canaanite Woman, **IV**:98, 109–11, 124, 128

Sunday of the Forefathers, **II**:72–75, 83, **IV**:85–86, 99, 186, 196, 322, 325, **V**:104–5
Sunday of the Holy Fathers of the First Ecumenical Council, **II**:80, **IV**:99, 322
Sunday of the Holy Fathers of the Fourth Ecumenical Council, **II**:80, **IV**:99, 322, **V**:105, 106
Sunday of the Holy Fathers of the Seventh Ecumenical Council, **II**:72–74, 79–80, **IV**:99, 322, **V**:102, 105
Sunday of the Myrrhbearing Women, **IV**:94, 96, 120–21, 130, 145, **V**:7
Sunday of Orthodoxy, **II**:378–79, **IV**:87, 186, 315, 323, 324, 325, 344, **V**:353
Sunday of the Paralytic, **IV**:121, 126, 130, 272, **V**:7
Sunday of the Prodigal Son, **II**:68, 75, **IV**:98, 109, 127–28, 325
Sunday of the Publican and Pharisee, **II**:75, 78, 86, **IV**:98, 106, 109–11, 325
Sunday of Thomas
  allēlouarion of, **IV**:322
  annual cycle of eight tones and, **IV**:128–29, **V**:7, 136
  annual cycle of eōthina gospels and, **IV**:130, **V**:136
  annual cycle of readings and, **IV**:120, 124
  apolytikion of saint of the temple not chanted on, **II**:1
  "Christ is risen..." said from, in place of "Holy God..." during the trisagia, **III**:58–60
  dismissal, **I**:255, **V**:261
  eōthinon gospel reading for, **V**:133, 136
  exaposteilarion of, **V**:373
  as feast of the Lord, **V**:133–36
  forty-day Liturgies begin from, for those who died during Lent, **I**:268, **III**:11
  funeral doxastikon during Paschal period and, **I**:306–7
  gospel readings for, **IV**:123, 130
  heirmos of ninth ode for, **V**:164
  prokeimenon for, **IV**:322, **V**:136
  as "Sunday of Inauguration," **IV**:121–22, 131
Sunday of Veneration of the Cross
  apolytikion for, **II**:1
  Artoklasia on, **II**:317
  canons chanted for, **V**:139–41
  Crucifixion lived as if "today," **V**:49
  distribution of flowers on, **II**:399, 403, **IV**:313–15

fasting on Sunday of, I:291–92
fasting on Wednesdays before and after, V:346–52
gospel reading for, IV:88
kathismata for, V:376n1388
preserves Paschal character of Sunday, I:291
resurrectional evlogētaria not chanted on, V:142–47
rite of veneration should not be transferred to after the Liturgy, IV:313–15
when coinciding with Annunciation, IV:132
Sunday of Zacchaeus, IV:105–11, 126
superstitions and popular misconceptions
baptism of a child whose mother is newly pregnant, II:71
baptism of an infant prior to funeral of a deceased family member, II:71
baptism of children of different genders in the same water, II:151–52
baptism of two siblings of different genders in the same water, II:151–52
bride seeing another bride the day of her marriage, II:330
"burning of Judas," III:280
burning of old clothes of the catechumen, III:278–81
conflict with Christian belief, I:47–48
consumption of common cup by unmarried women, I:52
cutting of an unbaptized baby's hair by its mother, II:156
Lemuria, I:47, IV:13–14
May, marriages not taking placing during, I:47–48
newlyweds not planting trees or vineyards during year of marriage, I:277–78
no distinction between Great Hagiasmos of the eve and of the feast, II:168
no distinction between the antidōron of Great Thursday and that of other days, II:168
no need for confession, I:108
no need to defer memorial when concelebration is not possible, I:290
no rubric restricting reservation of Holy Bread for parish needs to Great Thursday Liturgy alone, I:272
pious usages of, I:123
supplications of multiple "righteous persons" are better than those of one, I:290
and vaskania prayer, II:24–25
zōnē requested at marriages, I:72, 122–25
sword, girding of bridegroom with, I:205

Sylleitourgikon, **V**:204n718
Symbol of Faith
in Compline, **IV**:280
composed in the singular, **II**:277
fanning of Precious Gifts during, **I**:88
hasty recitation by priest, **I**:212–13
introduced into Byzantine Liturgies, **III**:88, **IV**:308, **V**:233
led by the chanter, **III**:7n26
posture during, **V**:188, 233
recitation of, during baptism, **II**:274–76, 280, **IV**:243, **V**:374n1386
recitation of, during Liturgy, **I**:88, 101–3, 212–13, 259, **II**:277, **III**:88–90, **V**:217, 220, 233
recitation of, during service of the typika, **V**:398, 400, 401
Roman Catholics kneel during, **V**:188
said inaudibly by the priest while chanted by the choir, **I**:212–13, **V**:217, 220
summarized by "Father, Son, and Holy Spirit...," **III**:88–90
text cannot be adapted, **IV**:63–64
Symeōn the Fool (saint), **IV**:195
Symeōn the God-Receiver (saint), **II**:60, **IV**:193. *See also* Synaxis of Symeōn and Anna
Symeōn Metaphrastēs (saint), **II**:142, **IV**:280, 281–82, **V**:248
Symeōn of Mytilēnē (saint), **IV**:90
Symeōn the New Theologian (saint), **IV**:280
Symeōn the Stylite (saint), **I**:236, **IV**:112, 113, 114
Symeōn of Thessaloniki (saint). *See also* Typikon of the Great Church of Thessaloniki
LIFE AND WORKS
Answers to Liturgical Questions frequently references, **I**:xxxiv–xxxv
biographical information and major works, **I**:xxxv
Phountoulēs's study of, **I**:xxvii, xxxiv, xl–xli, xlv, xlviii, xlix
Polyzōēs Lampanitziōtēs's translation of works of, **I**:79, 244n841
translations of works of, used for this volume, **I**:xix
ON BAPTISM AND CATECHUMENS
adaptation of service of, **I**:174
anointing with oil of exorcism, **II**:205–7, **III**:158, 159, 160
candles during, **I**:87
catechumens' entrance for baptism, **III**:131
circling of the baptismal font, **IV**:75

communion after, **III**:168
connection with Divine Liturgy, **III**:282
hymns for, **III**:133
movement from the font to the altar during, **III**:192–93
nakedness during, **III**:149, 279
naming of child, **I**:151
prayer for making of catechumens, **I**:185
pre-baptismal prayers, **II**:274–75
repetition of words and phrases, **IV**:243–44 (repeated: **V**:374n1386)
sealing of catechumens, **II**:122
symbolism of white garment, **III**:135, 144, 147
tonsure during, **II**:10, 11
unbaptized children as catechumens, **I**:108n363, **III**:250, 255
washing, service of, **IV**:69
ON DIVINE LITURGY AND HOLY COMMUNION
antidōron, blessing and distribution of, **I**:221–22, **II**:219
attendance of the faithful at, **I**:84
blessing after communion, **III**:91, 92
blessing of reader, **II**:360
censing before the gospel reading, **II**:355
elevation of the Panagia, **I**:222–24, **III**:8
elevation of the Precious Gifts, **IV**:225, 227
enarxis of the Liturgy, taxis of, **IV**:44–45
epistles and Gospels, relative importance of, **II**:178–79, **V**:389
had polyeleos chanted during preparation and vesting of the celebrants, **II**:34
hierarchical concelebrations, **V**:305–6, 307
importance of including holy communion in every mystery, **I**:132, 176, **III**:36, 169, 185, 217–18
"Lord, have mercy" as response to diaconal petitions, **II**:365
prayer behind the ambōn and dismissal, **II**:211, 218, 219
prayer of the anaphora, **II**:396
prayer of the small entrance, **II**:254
proskomidē bread, what to do with remainders of, **I**:114–15, 116
proskomidē service, **III**:41, **IV**:289–90, **V**:167
small and great entrances, **II**:51, 368–69
transfer of the Precious Gifts to the prothesis after communion, as symbolic of the Ascension, **II**:385–87

Symeōn of Thessaloniki (saint) (*continued*)
ON LITURGICAL OBJECTS
ambōn representing stone rolled away from Christ's tomb, **I**:137
censing, importance and symbolism of, **IV**:215, 216–17
curtain of the beautiful gate, **I**:100–103
embroidered aēr/epitaphios, description of, **II**:164–65
"kissing" priest's vestments, **I**:71
lamb and excised particles, theology and symbolism of, **II**:89–93, 95, 96–97, **V**:68, 70–75, 119, 380–81
lance, **II**:392
orarion, **III**:77–78
pure (unmixed) wine for Liturgy, **I**:243, 244
vestments, **I**:23–25, 71, 252, **IV**:235–36, **V**:355–58
water of Great Hagiasmos, **V**:257
ON LITURGY AND LITURGICAL TEXTS
answering questions, **I**:3, **II**:xiii–xiv, **V**:xiii
criticizes additions to liturgical texts "by flattering persons," **IV**:16
imitation of Christ in every sacred rite, **I**:241
liturgical irregularities and decline, **I**:xxvi–xxvii, **III**:167, 282, **V**:241, 311
modification of monastic services for parishes, **IV**:174
not abridging services, **III**:35
"Nothing is small in the Church," **I**:4, **IV**:342
posture during worship, **V**:234–35
priest's role as praying in place of the people, **V**:97
sanctification of mysteries through the prayer and blessing of the priest, **II**:112–13, 114, **III**:293
seeking the "goal of the Church" in liturgical texts, **II**:17, **IV**:229, **V**:258n940
use of "saved" and "salvation" in reference to Theotokos, **II**:182
ON OTHER MYSTERIES AND SERVICES
Artoklasia, **II**:377n1203, **V**:155, 156
"asmatic" services, decline of, **V**:94
betrothals and marriages, **I**:46, 51, 132, 163, 284, **III**:212, 216, **V**:336–37, 404–5
burials, funeral services, and memorial services, **I**:283, **II**:305
Cheesefare Week, Wednesday and Friday of, **II**:30–31
elevation of the Panagia during monastic trapeza, **IV**:18–19
eōthinon gospel, **I**:136
fortieth day service, **I**:168–69, 183, **III**:9, 250, 253–55, 257–58

graveside rituals, **II**:201–2
Great Compline, three-part structure of, **IV**:3
Great Friday services, **II**:296–99
Great Hagiasmos, **V**:257
Hours, services of, **IV**:278, 349, 350
kissing of the Gospel book during Sunday Matins, **II**:324
lighting and blessing of the evening light, **II**:236, 237–38
Matins, canons introduced into, **IV**:334
modification of monastic services for parishes, **V**:146
naming of child, **I**:151
Presanctified, "asmatic" service of, **V**:414
Presanctified during Lent, **III**:174, **IV**:11, **V**:276–77
Presanctified must be celebrated with a whole lamb, not partial, **IV**:179
processions with icons, **II**:379, 380
sanctification of water for woman in childbed, **I**:66
typika, service of the, **V**:400
unction, anointing of body during, **I**:129
unction, number of priests required for, **III**:31–32, 33–34
Vespers and Matins, censing before, **II**:182, 185
ON PRAYERS AND HYMNS
"Alleluia," **II**:178, **IV**:104, 212, **V**:33–36
"Blessed be the name of the Lord...," **V**:57
"Blessed is our God" and "Blessed is the kingdom," **IV**:176, 177
canons, structure of, **IV**:339–40
funeral prayer ("O God of spirits"), **IV**:317–18, **V**:270
"God is the Lord," joyful chanting of, **III**:308–9
"Lord, have mercy," repetition of, **V**:3–4
Lord's Prayer, doxology of, **V**:222
"O Lord our God, crown them with glory and honor," **IV**:247
polychronismoi for the emperor and the hierarch, **II**:214, **III**:301
prayer for communion composed by, **IV**:283
prayer to the Holy Spirit composed by, **IV**:51
prayers for blessing of incense, **II**:161–62
prokeimena, **III**:12–13, 106, 312–13
repetition of words and phrases, **IV**:243–44 (repeated: **V**:374n1386), **V**:3–4
services for saints composed by, **V**:17–18
troparia for Saint Dēmētrios composed by, **IV**:206

synaptē/synaptes. *See also* litany of peace (great synaptē)
in absence of a deacon, **II**:249, **IV**:26, 30, 304
after consecration of the precious gifts, in Liturgy of Saint Iakōvos, **II**:335
between the antiphons, **I**:190, **III**:4, 43, 186, **IV**:44, 45, **V**:310
"catholic synaptē" of the Liturgy of Saint Iakōvos, **II**:285, 364
displaced due to saying prayers inaudibly, **II**:335, **V**:217
for the emperor at the beginning of Matins, **II**:216, 283, **IV**:351
before epistle reading, in Vesperal Liturgy of Basileios the Great, **III**:18–21
of funeral service, **II**:194, 301, **IV**:154–60
of Great Hagiasmos, **I**:264, **III**:287
of Great Saturday Matins, **IV**:154–60
inclinations to hierarch before and after, **II**:273
inserted during melodic chanting of conclusions of troparia, **V**:225
introduced with "Let us pray to the Lord," **IV**:268
"Lord, have mercy" replaces, in daily services, **V**:5
of memorial service, **II**:191
"Most holy Theotokos, save us" inserted in, **II**:348, 352–53
between odes of the canons, **II**:35, **III**:171–73, **IV**:83–84, 151, 214, 266–67, 339, **V**:309–10
people's responses to, **I**:95, **II**:363–66
of prayers of the faithful, **III**:21, **V**:237–41, 308–12
of the Presanctified, prayers of Lamp-lighting read during, **I**:190–91
relation of great synaptē and small synaptes, **II**:332–33, **V**:309–10
in taxis of Vespers attached to the Presanctified, **V**:413
in two taxeis of Matins gospel, **V**:338, 341, 342
ungirding of the orarion for small synaptē, **III**:79
Synaxis of the Apostles (Sunday after Pentecost at Church of the Holy Apostles), **IV**:50–51
Synaxis of the Archangel Gabriēl, **V**:54, 55, 56, 82
Synaxis of the Bodiless, **II**:68
Synaxis of the Forerunner, **IV**:51, 95, **V**:82
Synaxis of the Holy Spirit. *See* Monday of the Holy Spirit
Synaxis of Iōakeim and Anna, **V**:82
Synaxis of the Seventy Apostles (January 4), **II**:60
Synaxis of Symeōn and Anna, **IV**:51
Synaxis of the Theotokos, **IV**:51, **V**:82
Synaxis of the Twelve Apostles (June 30), **II**:100, **V**:56, 82
Synesios of Ptolemais, **V**:404

Synglētikē (saint), **IV**:273
synthronon, **I**:154, **II**:49, 221, 342, **III**:207–8, **V**:389–90
Syriac liturgy, **IV**:213, **V**:158, 159
Syrian liturgical Typikon, **I**:271

table. *See* holy table
"Tabor and Hermon will rejoice in your name," **III**:69–74, **V**:164
Taft, Robert F. (1932–2018)
  on "asmatic" daily services, **V**:338n1247
  on the Cherubic hymn, **V**:197n696
  on "complete bread," **V**:74n426
  on consumption of Holy Elements by a priest who did not serve, **IV**:237n907
  on the Diataxis, **I**:165n522
  on the diptychs, **II**:284n885, **III**:314n1128, 332n1164
  on *Ecclesiastical History and Mystical Contemplation*, **I**:115n386 (repeated: **II**:50n153, **III**:77n268, **IV**:43n194)
  on introduction of particles into the chalice, **V**:378n1396
  on the perissē, **II**:258n817 (repeated: **III**:260n1000)
  on Philotheos Kokkinos, **I**:42n130 (repeated: **II**:32n102, **III**:40n145, **IV**:41n184, **V**:61n256)
  on the Praxapostolos, **IV**:76n294
  on the prayer behind the ambōn, **II**:62n197 (repeated: **III**:303n1070, **V**:292n1051)
  on the prayer of the anaphora, audible or inaudible reading of, **V**:208n735, 211n742
  on Saint John Cassian, **III**:105n387
  on types of typika, **I**:110n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275)
  on women's sections in Byzantine temples, **IV**:214n818
Tait, Archibald Campbell, Archbishop of Canterbury (r. 1868–1882), **I**:193n638
taking kairos
  bowing to despotikon throne during, **I**:155
  for commemorations of saints during Great Lent, **III**:107, 111
  before gospel reading, **V**:391
  in hierarchical Liturgy, **II**:271–72, **IV**:290
  historical development of, **II**:32–34, 276
  inclusion of "O Heavenly King…," **II**:252–53

taking kairos (*continued*)
before the Presanctified, **I**:159–62, **II**:32, 33, 291–92
proskomidē cannot be performed before, **III**:40–42, **IV**:288
during Renewal Week, **II**:278–79
taxis of, **I**:160–62
trisagia of, during Paschal season, **III**:59
before Vesperal Liturgy, **I**:166
when none of the faithful are present, **III**:236–37
while wearing epitrachēlion, **II**:268
tapers. *See* candles
Tarasios (saint, patriarch of Constantinople, r. 784–806), **V**:56, 107
Tatian, **II**:142
Taxiarchs, **IV**:250. *See also* archangels
Taxis of the Sacred Services (Bekatōros), **I**:257, 258
teachers
category of saint, **I**:12
prayers read by, if the priest is unable, **IV**:173
"Teaching for Priests and Deacons" ("Explanation for Priests and Deacons") (attrib. Lampanitziōtēs or Kallinikos III), **I**:79, 243, **II**:54–56, **IV**:236, 238
television, **III**:55
Temple of the Resurrection (Jerusalem)
feast of dedication of, **IV**:191, **V**:82
liturgy of (*See* Typikon of the Temple of the Resurrection)
temples. *See also* dedications of temples; *specific sections and types*
ambōn's position in, in ancient temples, **V**:233n852, 293–94
bēma doors, not present in many newer temples, **III**:225
celebrations of saints in whose name the temple is dedicated, **II**:1, 8, 29–30, 31–32, 379, **III**:110, **IV**:199, **V**:250, 392n1445, 397
of cemeteries, **II**:21, **III**:56n199, **IV**:13, 170
censing of, during Matins, **IV**:214–15
chapels, **I**:145n465, 158, **IV**:170, 214
cleaning of, **I**:127
colors of vestments of the sanctuary, **I**:56–57
commemoration of founders of, **I**:28–30
countryside churches, **I**:145n466, 158
crowns owned by, **I**:220
dedicated to the Resurrection, **IV**:327–29

dedicated to the Trinity, **V**:84–85
entrances of, in small temples built during Tourkokratia, **II**:6
Liturgy or Presanctified performed twice in the same temple on the same day, **III**:276–77, **V**:255–56
marriages, certain temples especially preferred for, **II**:330
menstruating women's admission to, **I**:148
microphones and speakers in, **V**:218
narthēx, lack of, **III**:9
places marked on the floors of, **II**:225n707
priest may say Great Thursday and Great Friday services in two different temples, **III**:56–57
procession into by clergy and people, in ancient Liturgy, **II**:47–48
Resurrection service, avoiding abandonment of temple after, **I**:169, 171–72
Resurrection service celebrated inside vs. outside, **I**:167–68, 176–81
symbolism of, **I**:176–81, **II**:231
thrones in, **I**:154–56, **III**:208, 210
transportation of Eucharist between, **I**:158–59
use of bells in, **I**:60
women's sections of, **IV**:214
templon (iconostasis)
censing of icons of, **II**:353–54
historical development of, **III**:208, **V**:50–54, 217
icons of Christ on, prayers said toward, **V**:292–98
icons of Michaēl and Gabriēl on, **V**:50–54
icons represent the twelve great feasts, **V**:15
icons representing Christ's victory over death and Hades, **V**:351n1293
position of icons on, **II**:6
steps dirtied when icons are kissed during Liturgy, **I**:127–28
Tertullian, **IV**:245
Thanksgiving after Holy Communion (private prayer service), **IV**:179–81, 279–87, **V**:213
"That always guarded by your might...," **IV**:237–39, 243, **V**:308–12
Thekla (saint), **IV**:112, 188
Theodōrētos of Cyrus, **II**:323–24, **III**:161, **V**:272
Theodōroi (saints). *See* Theodōros the General (saint); Theodōros of Tyre (saint)
Theodōropoulos, Epiphanios (1930–1989), **II**:347

Theodōros of Andida
on antiphons of the Divine Liturgy, **V**:171
biographical information, **I**:115n385 (repeated: **III**:50n152, **IV**:143n464)
on bread offered in honor of the Theotokos, **I**:225
on censing, **II**:355, **IV**:143
on Cherubic hymn, **V**:202
on elevation of the Precious Gifts, **II**:95, 384–85, **IV**:225, 226
on enarxis of the Liturgy, taxis of, **IV**:44
on epistles and Gospels, relative importance of, **II**:178
on lance, symbolism of, **II**:391
on proskomidē bread, **I**:115–16
on reading prayers inaudibly (μυστικῶς), **V**:211
on small and great entrances, symbolism of, **II**:50, 51
Theodōros of Byzantium (saint), **I**:l, 12
Theodōros the General (saint), **I**:11, **II**:60, 99, **IV**:189, 197
Theodōros of Mopsuestia
on anointing with oil of exorcism, **III**:153, 155, 162
on communion of the newly illumined, **III**:164
on nakedness during baptism, **III**:148, 279
on white baptismal garment, **III**:144
on words introducing the trisagion hymn, **III**:121, 123, 124
Theodōros the Stoudite (saint), **I**:110n371 (repeated **II**:233n728, **IV**:177n613), **II**:391, **IV**:306. *See also Explanation of the Divine Liturgy of the Presanctified Gifts* (attrib. Theodōros the Stoudite)
Theodōros of Tyre (saint), **I**:11, **II**:99, 338, **III**:110, **IV**:89, 190
Theodōros/Thaddaios the monk, **III**:284
Theodōrou, Evangelos, **I**:xliv–xlv, xlvi
Theodosia (saint), **IV**:90
Theodosios I (emperor, r. 379–395), **I**:18
Theodosios the Koinobiarchēs (saint), **IV**:113
Theoktistē the Lesbian (saint), **V**:386
Theoktistos (saint), **IV**:112, 273
Theōnas (saint), **II**:7
Theophany, eve of
celebration of Great Hagiasmos on eve vs. day, **I**:263–65, **II**:167–72, **III**:283, 289, **V**:255–56, 259–60
Great Hours of, **I**:60, **II**:14, **III**:289, **IV**:100–105, 348, **V**:247–51, 398, 399

if falling on Saturday or Sunday, **II**:12–14, 202–4, **V**:246–51, 254, 282
Lord's Prayer omitted from the typika, in monasteries, **V**:398, 399
in Typikon of the Great Church (ninth–tenth century), **II**:175
Vesperal Liturgy
"Alleluia" said twice, in Typikon of Saint Sophia of Constantinople, **IV**:211
gospel reading for, compared to reading of the day, **IV**:182–83
gospel reading for, if feast falls on Sunday or Monday, **IV**:310
gospel reading for, pericopes from multiple gospels read in parallel, **IV**:77
hypakoes, repetition of, **V**:382
Liturgy of Saint Basileios the Great celebrated on, **II**:12, 14–15, 203, **III**:18–20, **IV**:183, 270, **V**:247–48, 251
now transferred to the morning, **II**:107, 277, **IV**:183
Old Testament read during, **II**:164, **IV**:138, **V**:247
originally the primary celebration of the feast, rather than Liturgy of the day, **IV**:183, **V**:247
patterned on Great Saturday Vespers, **IV**:162, 182–83, **V**:247
prayer for small entrance, in Liturgy of Basileios the Great, **I**:164, 166
prokeimenon omitted for, **IV**:161–69, **V**:108
time of day for, **I**:9, 82, **V**:282
troparia for, **IV**:260
what is said before epistle reading, in Liturgy of Saint Basileios the Great, **III**:18–20
Theophany, feast of (feast of Lights). *See also* Great Hagiasmos; Theophany, eve of
apolytikia for, **II**:1, 116, 325–27, **III**:130, 132, **V**:374n1386
baptisms on, **I**:279–80, **III**:165, **V**:257
bells, use of, **I**:60
canons for, **IV**:262, 306, **V**:7, 364
celebration of Great Hagiasmos on eve vs. day, **I**:263–65, **II**:167–72, **III**:283, 289, **V**:255–56, 259–60
communion, fasting before, **I**:120, **V**:247, 256–59
cycle of Sundays of Luke and, **II**:73–75, 85–86
difference between eve and feast of, **I**:263–65
dismissal for, **I**:72–74, **V**:261
eisodikon for, **III**:44
forefeast and afterfeast of, **IV**:85, 112–13, 137–38, 183, 195, 273, **V**:6, 246–51

Theophany, feast of (feast of Lights) (*continued*)
gospel reading for, compared to reading of the eve, **IV**:182–83
katabasies for, **IV**:262, 263, 266, **V**:6
koinōnikon for, **III**:98, 101, **V**:42, 44
kontakion for, **III**:43–45
lauds for, **III**:140
position of Great Hagiasmos within Liturgy of, **I**:72–74, **IV**:315, **V**:251–54, 258
prayer during Cherubic hymn for, **I**:298
preparatory fast for, **II**:12–14, 202–4
"prologue" or "encomium" of ("Trinity beyond all being..."), **III**:283–89, **V**:259–60
replaced pagan feast of the Invincible Sun, **IV**:14
sequence of Sunday gospel readings and, **IV**:124, 133, **V**:103–5
synaxis of the Forerunner on day following, **IV**:51, **V**:82
takes precedence over resurrectional theme of Sunday, **V**:179
themes of, **II**:85–86
Trinitarian character of, **V**:81
using up reserved sanctified water on, **I**:68
Theophilos (archbishop of Athens, r. 1862–1871), **I**:236
Theophilos (emperor, r. 829–842), **II**:366
Theophilos of Kampania
biographical information, **I**:218n721 (repeated: **II**:41n131, **V**:68n292)
on bread offered in honor of Theotokos, **I**:225
on changing of the lamb alone into the Body of Christ, **II**:92, 97, **V**:68, 75, 119
on double celebration of Great Hagiasmos, **II**:170–71
on triple communion, **I**:218
Theophylaktos of Ochrid (Theophylaktos [Hēphaistos] of Bulgaria), **II**:378, **III**:250n905, **V**:272, 337n1244
Theotokarion, **III**:16, 272, **IV**:84
theotokion/theotokia
absent from stichēra of Vespers and kathisma of third ode in Matins, during late April, **V**:406–12
acrostic, **IV**:272–74
do not accompany apolytikia on feasts of the Lord or of the Mother of God, **III**:220–21, **IV**:306
at end of Matins, for celebrated vs. uncelebrated saints, **III**:219–23
excessive number of, in "corrected" Mēnaion for April, **V**:396

of the first ode, **IV**:266
of Great Vespers, **V**:156
"Isaiah dance..." as, **V**:353 (*See also* Dance of Isaiah)
kontakia at beginning of Liturgy are always theotokia, except during feasts of the Lord, **III**:44
of services of the Hours during Great Lent, **IV**:275–78
in taxis of funeral service, **IV**:252, 253
"Your childbirth was shown incorruptible..." as, **V**:165
"ἀσπόρως," use of, **V**:385
Theotokos. *See also* Panagia (bread); *specific feasts*
antidōron symbolic of, **III**:84
antiphons of, **V**:173
apolytikia of, **I**:236, **II**:1
"By the intercession of the glorious Unmercenaries, O Theotokos, guard your servants...," meaning of, **III**:239–43
censer as symbol of, according to Saint Kosmas Aitōlos, **IV**:217
dismissals, commemorated in, **II**:60–61, 244
Entrance of, in Byzantine iconography, **V**:62
first to see the risen Lord, **II**:139–43
Holy Mountain's piety toward, **IV**:134
icon of, on the templon, **II**:353, **V**:52
koinōnikon for, **IV**:22
Kydōniatissa Panagia (Panagia Phanerōmenē of Kydōnies) (icon), **I**:xxxviii–xxxix
megalynarion of, **II**:328, 353, **III**:7–8, **V**:116, 164, 165
"Most holy Theotokos, save us," dogmatic correctness of, **II**:345–53
Panagia elevated in honor of, during Liturgy, **I**:222–26, **II**:87–89, 91, 391, **III**:7–9
Panagia elevated in honor of, during service of the trapeza, **III**:7
Paraklēsis is in honor of, **II**:262
particle excised in honor of, **II**:87–89, **V**:73, 75, 118
petitions of the Paraklēsis not addressed to, **II**:264
polyeleos of, **III**:85, **V**:53n224
portrayed on aër/epitaphios, **II**:163
prayer during Cherubic hymn on feasts of the Mother of God on Sunday, **I**:297–99
prosphora symbolic of body of, **I**:115, 224–25
readings for feasts of, **IV**:186, 199
Small Hagiasmos originally associated with, **II**:118, **III**:239–43, **IV**:230

Theotokos (*continued*)
Synaxis of, **IV**:51
theotokia used as troparia at marriages, **I**:200, 204, **IV**:22
wheaten flour loaves baked in honor of, on day after Nativity, **I**:245
"The Theotokos and the mother of the light…," **II**:238n742, **III**:45–46, 171–73, **IV**:266–67, 335–40
Theotokos of the Pharos, temple of (Constantinople), **V**:10
Therapōn (saint), **IV**:50, **V**:77
Theriakēs, Ev., **I**:123
Thessaloniki, city of
as center of Orthodox theology, **I**:xxxvii
massacre by Theodosios I, **I**:18
Phountoulēs's academic career in, **I**:xliv, xlvi, xlvi–xlviii
Saint Symeōn of Thessaloniki and, **I**:xxxv
veneration of Saint Dēmētrios, **IV**:205–7, **V**:55
Third Hour
begins with "O Heavenly King…," **II**:252, **IV**:348–50
difference between monastic and parish practice, **II**:127–28, 180, **III**:272
enarxis trisagion of, **III**:59–60, **IV**:348, 350
location of, in monasteries, **II**:20
prayers refer to a specific time of day, **V**:279
proskomidē during, in monasteries, **V**:299
read "within earshot of the people" (εἰς ἐπήκοον τοῦ λαοῦ), **V**:213
time of, in monasteries, **II**:127–28, 180, **III**:272, **IV**:2, 348
Thomas (apostle), **IV**:186, **V**:133–36
Three Hierarchs, **I**:12, **II**:59, 60, **III**:241, **IV**:106, 108, 133, **V**:353
Three Holy Youths, **I**:246n854, 247, **II**:84, **IV**:85, 325, 343
thrones. *See also* despotikon; synthronon
blessing of, during small entrance, **III**:203–9, **V**:305, 419
location of, in temples, **I**:154–56, **III**:208
meaning of "Bless, Master, the upper throne," **III**:203–9, **IV**:305
occupied by hierarch during the trisagion hymn, **IV**:269
"prayer of the throne," **II**:222, 223, **III**:206–10
prostrations to, **II**:291
symbolism of upper throne, **I**:154
upper throne as bishop's canonical throne, **I**:154
"Through the prayers…" (*stichos*)
celebration of daily services without the epitrachēlion, **I**:25

"Christ is risen..." substituted for, during Paschal season, I:226–28, IV:92
distribution of antidōron and, I:73–74, 252, II:220
in Great Compline, IV:1–4
as indirect blessing, IV:2
"of our holy father" vs. "of our holy master," I:227
origin as monastic courtesy, I:227, IV:1, 92, V:62–63
in typika service, V:398
Timotheos (patriarch, saint), IV:89
Timotheos of Alexandria (saint), canons of
demons, on reception of communion by those afflicted with, I:94
marriages forbidden on Saturdays and Sundays, IV:345–47
on menstruating women's participation in services, I:148
Timothy (saint), I:11, II:346, IV:187
Titus (saint), I:11, IV:187
"Today is hung on a tree..." (troparion), I:61–62
"Today salvation..." (troparion), I:37–41, II:313, V:339, 342
tombs. *See* burials; graves
tones
"Alleluia" chanted in tone of the week, during Great Lent, V:153–54
epistle readings erroneously connected with, IV:118–19, 125, 128–31
festive character of fourth tone, V:8
grave tone, use of, V:7
not aligned with cycle of Sunday readings, IV:119, 125, 128–31, 319–26, V:136
plagal of the fourth, penitential character of, V:154
plagal of the second, associated with compunction and lamentation, V:7n31
structure of, IV:129–30
"Today salvation..." and "Arising from the tomb...," tones used for, I:37–40
tonsure
monastic service of, I:86, 88, 198, II:11, III:185, 186, 187, 188, 211, IV:243, V:22
in service of baptism, I:173, 174, II:9–11, 123, III:38–39, 138
Tourkokratia
overview of practices Phountoulēs associates with, I:xxvii–xxix
aēr and epitaphios separated during, II:165
Artoklasia introduced to parishes during, V:155

Tourkokratia (*continued*)
baptismal practices, impact on, **II**:152, 280–82, **III**:168, 193, **IV**:69
blessing with the aër developed during, **II**:157
clergy trained in monasteries during, **V**:97
as context for troparia of Saint Dēmētrios, **IV**:206
cultural reawakening after, **V**:98n391
curtain of the beautiful gate and, **I**:104
expansion of chanting during, **II**:327
fortieth day service during, **III**:253, 256
Greek independence from Ottoman Empire and Doxology of National Holiday, **I**:60
hierarch's presiding outside the bēma and, **II**:270
hodja, Christian women asking for blessings from, **I**:93
illiteracy of chanters during, **III**:199n705
Liturgy connected with Matins during, **V**:240
marriage separated from Liturgy during, **III**:218
monastic Typikon became prevalent in parishes during, **V**:95
"new martyrs" under, **I**:12
Palm Sunday procession abolished in cities during, **II**:402–3
petitions for the emperors adapted during, **II**:216, 283–86, **III**:321
prayers for communion composed during, **IV**:282, 286
priests serving without deacons during, **I**:90
Ramadan, daylong Friday fasting during Great Lent influenced by ancient Christian practice, **I**:91–92
scarcity of clergy during, **III**:34, 93
shortening and simplification of services during, **IV**:138
small temples built during, **II**:6
templons from period of, **V**:51, 52
three-day eucharistic fast originated during, **II**:69
"We have seen the true light..." introduced during, **IV**:140
transcendental character of divine worship, **I**:lv
Transfiguration, feast of
apolytikia for, **II**:1
difficult for working people to attend morning Liturgy, **V**:283
dismissals for, **I**:251, **V**:261
eisodikon and antiphons for, **III**:69–74, **V**:164
exaposteilarion for, **V**:373
forefeast of, **IV**:195

gospel readings for, **IV**:136
idiomelon of first tone of the apostícha for Vespers, **V**:294
katabasies of the Cross chanted for, **IV**:260–65
leavetaking of, **V**:163–66
"Now what was unheard was heard ..." (troparion), **V**:163–66
prayer behind the ambōn for, **II**:68
preparatory fast for, **II**:203
takes precedence over resurrectional theme of Sunday, **V**:179
Trinitarian character of, **V**:81
"Your childbirth was shown incorruptible ..." (heirmos), **V**:163–66
trapeza, service of the
"Blessed is God ..." concludes, **II**:387
custom of distribution of cut bread, **V**:401n1483
in nine-part structure of daily services, **IV**:349
Panagia elevated in honor of the Theotokos, **III**:7, **IV**:18–19, **V**:166, 168n617
readings at, **IV**:59
"Through the prayers ..." said during, **IV**:1, 92, **V**:63
time of day of, **V**:280n1003, 281n1005, 282
on Wednesday and Friday of Cheesefare Week, **II**:27
Trempelas, Panagiōtēs (1886–1977)
on addition of "Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ" to Liturgy of Saint Basileios the Great, **IV**:293
argues for separating "Blessed is our God" and "Always, now and ever...," **II**:388
on Cherubic hymn, **II**:146
dedication to, **III**:xiii
efforts to improve people's participation in liturgy, **V**:206, 208
on kneeling, **V**:183, 187
on meaning of "ἐξομάλισον," in prayer of inclination of Liturgy of Saint Chrysostomos, **III**:117
as Phountoulēs's teacher, **I**:xlii–xliii
study of the connection between Divine Liturgy and other rites, **III**:211
on trisagion hymn, **IV**:271
on troparia for marriages, **I**:199
on "We have seen the true light...," **IV**:140–41
work referenced in recent Hieratika, **II**:337n1072
triadika, **IV**:243, 306, 335, **V**:30n136, 39

Trier, Germany
Maria Laach, Monastery of, **I**:xliii
theological school at University of, **I**:xliii
triōdia
chanting of, in parishes, **IV**:257, 258, 267
for Cheesefare Week, **II**:30
for forefeasts of Nativity and Theophany, **II**:12, **V**:247, 248, 249
for Friday of the fourth week of Lent, **IV**:4–6
"Glory to the Father...." in, **IV**:344
for Great Thursday and Great Saturday, **IV**:344, **V**:7
for Great Week, canons for, **V**:7
for Great Week, in Typikon of the Temple of the Resurrection, **IV**:262
for Great Week, taxis of, **V**:343
in Typikon of the Monastery of the Savior in Messina, **IV**:331–32
for Wednesday of the Fourth Week of Lent, **V**:351, 352
Triōdion (liturgical book)
Bartholomaios Koutloumousianos's editions of, **I**:xxiv n12, 31n102
cycle of Sunday readings and, **II**:77, 86, **IV**:98, 107n357, 124, 125, 136, 138, 322–25
definition, **III**:37n132
discrepancy from the Hōrologion on theotokia of the Hours during Lent, **IV**:275
editorial problems in, **IV**:4–6
"For you are the king of peace...." at Great Saturday Matins, **IV**:151–61
Great Saturday Matins, amōmos and lamentations during, **V**:109–12
Great Saturday Matins, sermons read at, **V**:125, 128, 131
monastic character of, **I**:134, **III**:6, 198, 272, **IV**:8, 45
reflects ancient and precise tradition, **V**:139
Sunday of Veneration of the Cross, canons for, **V**:139–41
trisagion (biblical)
inscribed on orarion, **V**:356–57
meaning of "Singing the triumphal hymn, proclaiming, crying aloud, and saying," **III**:120–27
trisagion (hymn)
abridgment of prayers that originally preceded, **III**:186–90
alternate hymns for, **I**:295–97, **II**:404–6, **III**:132, 185–90, 268, **IV**:72, **V**:163n593
associated with processions, **IV**:269
and attempt to create combined service of baptism, **II**:121–22

cannot be abridged, **II**:257–60
censing during, on the Holy Mountain, **IV**:74
chanted five times in hierarchical Liturgy, **II**:370n1191
chanted on the Holy Mountain, **IV**:59
Cherubic hymn, relation to, **V**:202
displaced as consequence of saying prayers inaudibly, **V**:217
"Dynamis" of, **II**:257–60, **IV**:60, 260, 261
in enarxis of Matins, **II**:163, 182, **IV**:351–52
in enarxis of services of the Hours, **III**:59–60, **IV**:348–52
exclamations of, **II**:292–95, **III**:185–90, **IV**:268–71, **V**:304, 318, 319
inversion of words of, **V**:59
for the kings/emperors, before Matins (royal service), **II**:119, 183–85, 283, **IV**:351–52
and legend of earthquake in Constantinople on September 25, 438, **V**:390n1440
in memorial services in parishes, **II**:191
missing from service of unction, **III**:27–28
originally a type of entrance hymn for the Liturgy, **III**:185–86, **IV**:269
posture during, **V**:233
prayer of, **II**:292–95, 328, 404–6, **IV**:268–71, **V**:66, 223, 278, 308, 316, 421
priest goes to the prothesis during, **I**:49
during procession of the epitaphios on Great Saturday, **V**:115n430
recitation by priest, **I**:295–97
replaced with "Christ is risen..." during certain services of the Paschal season, **III**:58–60
services of the Hours begin with, **II**:271, 275
in Small Hagiasmos, **V**:316–20
during transfer of remains to the grave, **I**:22, **II**:304–7
triple prostration during, **III**:205
triple repetition of, **IV**:243, **V**:382
what is read by priest during chanting instead of "As many of you who have been baptized into Christ...," **I**:295–97
Trisagion (service for the dead). *See also* burials; funeral services; memorial services
in the home of the deceased, **I**:283–84, **II**:197–98, **IV**:233–34
importance of preserving, **II**:191
inserting name of deceased into troparia of, **V**:386
in memorial services for infants, **II**:196

Trisagion (service for the dead) (*continued*)
during Paschal season, **III**:59
text of end of the dismissal, **II**:212
times of celebration of, **II**:196–98, **IV**:327
"Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως/ἀσπόρως κυήσασα, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς ἡμῶν" (troparion), discussion of, **V**:384–86
Trithektē, service of the, **II**:27, 339, **III**:103, 106, 112, **IV**:56, 175, 210–11, 311, **V**:44, 279, 351, 418–20
troparia. *See also* apolytikion/apolytikia; canons (liturgical); koinōnikon/koinōnika; megalynarion/megalynaria; *specific texts by first line*
apolytikion as "troparion par excellence," **V**:18
automelon, **III**:241, **V**:7, 177, 363, 385
for baptism, **III**:132–41
for the Beatitudes, **IV**:46–48, 145
censing after the small entrance during, **I**:43, 195–97
chanted by choir and said by priest, **I**:295–97
for commemorations of saints in April, when transferred due to date of Pascha, **V**:407–12
containing words that have alternative, debased meaning in modern Greek, **I**:138–39
for exit of icon of Christ the Bridegroom, **V**:13–14
for funeral services, **I**:22
for Great Week, **II**:12–13, **III**:54–56
highlight relation of services to events of the Lord's life, **II**:326
for the Hours, themes and rotation of, **IV**:274–79
during introduction of particles into chalice, after communion, **V**:378–79
inversion of biblical texts in, **V**:56–60
Kassianē, troparion of (Great Tuesday), **II**:366–67
for marriages, **I**:197–201, 204, **III**:131–32, **IV**:21–26, **V**:77, 176–79, 333–37
myrrhbearing women, references to, **II**:136–43
at new year services, **I**:236
for Pentecost and associated feasts, **V**:8–9, 84
plagal of the second tone associated with compunction and lamentation, **V**:7n31
plays on words with names of saints, **IV**:189
during plunging of the cross at Hagiasmos, **II**:115–19

prosomoion/prosomoia, **II**:187, **III**:225, **IV**:23, **V**:140n516, 177, 363, 371, 376n1390, 396, 407, 408n1519
resurrectional troparia said while filling chalice with Holy Bread, **I**:208–12
in Service for Holy Communion, **IV**:280, 286–87
for Small Hagiasmos, **III**:239–43, **V**:316–20
for Sunday Matins, **I**:37–41, **V**:135
for Sundays of Great Lent, **IV**:87, 97
tendency to cover every silence in the Liturgy with chanting, **I**:208–12, **II**:327–28
"today," liturgical meaning of, **V**:49–50
for Wednesday of Fourth Week of Lent, **V**:350–51
whether hymns not in the Typikon may be used in the Liturgy, **I**:208–12, **II**:327–28
Tryphōn (Alexandrian grammarian), **I**:145n469
Tryphōn (saint), **I**:123
Typika (liturgical texts)
historical development of, **I**:134–36
names for, **II**:400n1297
types of, **I**:110n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275), **I**:134–35, **II**:25n75
typika (service)
antidōron distributed during, **III**:85, **IV**:39–40
chanted together with antiphons during Sunday Liturgy, **II**:329, **IV**:37–49, 54, 174, **V**:169–70, 175–76, 233
Lord's Prayer omitted, on days when there is a Presanctified during Great Lent, **V**:397–401
origin as monastic communion service, **II**:106, **IV**:39, **V**:399–401
part of monastic Typikon, **I**:135
preserves people's responses from Liturgy of Saint Iakōvos, **V**:5, 6
resurrectional apolytikion omitted during Lent in temples dedicated to feasts of the Lord, **IV**:328
said after Ninth Hour, in monasteries, **IV**:2, 39–40, 349, **V**:397–401
Typikon of the Great Church of Christ (Kōnstantinos)
amōmos omitted when a polyeleos is chanted, **V**:145
Annunciation, does not provide for a Presanctified on the eve of the, **IV**:8
basis of current parish practice and the *Calendar-Typika*, **III**:274
canons chanted "without a verse," **V**:362
canons of the Paraklētikē omitted for Sundays of the Triōdion, **V**:140

Typikon of the Great Church of Christ (Kōnstantinos) (*continued*)
Cheesefare Week, Wednesday and Friday of, **II**:25
correction to doxastikon of lauds for Saint Dēmētrios, **IV**:207
double readings no longer prescribed when feasts coincide, **IV**:82, 132
eōthinon gospel reading transferred to between eight and ninth odes, **V**:340
Exaltation of the Precious Cross, eisodikon for, **V**:160–61
Great and Small Compline, dismissals for, **III**:48–49
Great Compline, position of Great Canon during, **III**:15–16
Great Saturday Matins, exclamations of, **IV**:152, 159
Great Week, text of dismissal of first three days of, **II**:210
"I grieve and I lament ..." during funeral processions, **II**:305
Indiction (September 1), service of, **I**:236
katabasies for major feasts, **IV**:263, **V**:141
"Let my prayer be set forth ..." before gospel reading, **V**:19
Palm Sunday Matins, prokeimenon of gospel reading for, **III**:36
prayer behind the ambōn during the Liturgy of Basileios the Great, **II**:64
prokeimenon omitted for Vespers of Great Saturday and the eves of Nativity and Theophany, **IV**:162–63, 165
Renewal Week, readings for funeral services during, **II**:302
Saturday of Lazarus, gospel reading not included for Matins of, **V**:129
Saturday of Souls of Pentecost, apolytikion for, **IV**:139
"small synaptē" before epistle reading, in Vesperal Liturgy of Saint Basileios the Great, **III**:20
Sunday of the Veneration of the Cross, katabasies for, **V**:141
Transfiguration, eisodikon for, **III**:69, 72, 73
Transfiguration, heirmos for ninth ode of, **V**:165
typika and Beatitudes chanted on Sundays, **IV**:38–39
Vespers of Saturday, dismissal for, **I**:231–32
Typikon of the Great Church of Christ (Violakēs)
adaptations to monastic Vespers, **III**:225
"Alleluia," on Sunday of Pascha and during Renewal Week, **IV**:103–4, **V**:40, 46
amōmos omitted when a polyeleos is chanted, **V**:145
Annunciation, dismissal for, **I**:258
basis of current parish practice and the *Calendar-Typika*, **I**:38–39, **III**:274
canons chanted "without a verse," meaning of, **IV**:329–35
canons of the Paraklētikē omitted for Sundays of the Triōdion, **V**:140
Cheesefare Week, Wednesday and Friday of, **II**:25, 29, 31

"Christ is risen" instead of "Through the prayers..." during Renewal Week, I:226
disapproves Kōnstantinos's correction to doxastikon of lauds for Saint Dēmētrios, IV:207
distribution of palms, II:402
double readings no longer prescribed when feasts coincide, IV:132, 133, 138–39
enarxis trisagia during Paschal season, III:59–60
entrance prayer for small entrance, in Vesperal Liturgy of Basileios the Great, I:164
Exaltation of the Precious Cross, dismissal for, I:249–50
Exaltation of the Precious Cross, eisodikon for, V:160–61
Exaltation of the Precious Cross, gospel reading for, V:9–10
feasts of the Lord, dismissals for, I:250–51, IV:149–50
funeral services during Renewal Week, II:302–3
funeral services for infants or small children, II:195–96
funeral services for men and women, II:188
grave tone, avoidance of, V:7
Great and Small Compline, dismissals for, III:48–49
Great and Small Vespers, no distinction between, I:134, 136
Great Compline, position of Great Canon during, III:15–16
Great Hagiasmos celebrated consecutively with Liturgy, I:72
Great Saturday Matins, exclamations of, IV:152, 159
Great Week, dismissal for first three days of, II:210
"Holy is the Lord our God" and "Exalt the Lord our God...," V:377
"I grieve and I lament..." during funeral processions, II:305, 306
Indiction (September 1), service of, I:236
katabasies for major feasts, IV:263
lighting of lights during vigil of Pascha, II:2–3
liturgical difficulties in large cities and, II:329–30
Liturgy prohibited on December 22–23, II:12–16
Matins, canons of, IV:259
Meeting of Christ, dismissal for, I:258
"Most holy Theotokos, save us," inclusion of, II:348
Palm Sunday Matins, prokeimenon of the gospel reading for, III:36
Pentecost, troparia for, V:8–9
prayer behind the ambōn during the Liturgy of Basileios the Great, II:63–64
Presanctified, days during Lent on which it is celebrated, IV:7–12

Typikon of the Great Church of Christ (Violakēs) (*continued*)
prokeimenon omitted for Vespers of Great Saturday and the eves of Nativity and Theophany, **IV**:162, 163, 168
Resurrection service, gospel readings for, **I**:186, 188
"The resurrectional elements take precedence" (rubric), meaning of, **V**:179–83
resurrectional theotokion, **II**:35
saint of the day, commemoration of, **II**:58
Saturday of Lazarus, gospel reading not included for Matins of, **V**:129
Saturday of Souls of Pentecost, apolytikion for, **IV**:139
"small synaptē" before epistle reading, in Vesperal Liturgy of Saint Basileios the Great, **III**:20
Sunday of Veneration of the Cross, canons for, **V**:139–41
Sundays of Luke, annual cycle of, **II**:72–76
theotokia for feasts of celebrated saints, **III**:220, 221
Third Finding of the Head of the Forerunner, date of, in 1980, **IV**:49–50
Transfiguration, eisodikon for, **III**:69
Transfiguration, heirmos for ninth ode of, **V**:165–66
translation made for this publication, **I**:xix
typika and Beatitudes chanted on Sundays, **IV**:38, 54
Vespers of Saturday, dismissal for, **I**:232
"Wisdom, arise..." before gospel reading of Presanctifieds of first three days of Great Week, **V**:20
Typikon of the Great Church of Saint Sophia of Constantinople (ninth–tenth century)
"Alleluia" said twice rather than three times, in "asmatic" services, **IV**:210–11
all-night vigil of the Passions, gospel reading for, **V**:152
antiphons at enarxis of the Liturgy, **IV**:44
Cheesefare Week, Wednesday and Friday of, **II**:28–29, 30–31
Cherubic hymn, triple repetition of, **V**:199
deacon's preparation before reading the epistle, **II**:175
development of, **II**:25n75
diplokatēchoumena (double petitions) for catechumens during Great Lent, **V**:349
does not attest to chanting the hypakoē during Pascha, **III**:45
entrances with Gospel book, **II**:221–22, **IV**:312–13
Exaltation of the Precious Cross, gospel reading for, **V**:12

gospel and epistle readings for commemorations of saints, **IV**:113–14, 188, 190, 193, 194, 196, 197, 198, **V**:102
gospel read by hierarch and repeated by deacon, **V**:389–91
gospel readings, annual cycle of, **IV**:94, 96, 108, 110, 116–17, 127–28, 136–37, 322–24, **V**:106
Great Friday services, **II**:297, **IV**:147, 312, **V**:12
Great Friday Vespers, gospel reading for, **IV**:147
Great Hagiasmos, taxis of, **V**:252, 253
Great Hagiasmos, time of celebration of, **II**:168, **V**:254
Great Lent, gospel readings for Sundays of, **IV**:87, 324
great synaptē, **III**:20
Great Thursday, entrance prayer for, **I**:165
Hagiasmos not included in the service of the Indiction, **III**:184
Holy Fathers of the Seventh Ecumenical Council, commemoration of, **II**:79–80
Indiction, procession for, **V**:391
koinōnikon for Sunday, **V**:136
"The Light of Christ illumines all," during the Presanctified, **II**:239
Nativity and Theophany, Vespers for eves of, **V**:247
Palm Sunday, procession for, **II**:399
Pentecost as one-day feast, **V**:81
Presanctified on Wednesdays and Fridays outside of Lent, **III**:214–15
prokeimena and allēlouaria, **IV**:165–66, 322–24
Psalm 140 as only psalm of Lamp-lighting, **III**:114
"rain of ashes" commemorated on November 6, **II**:82–83, **IV**:211, **V**:103
Resurrection service, gospel readings for, **I**:187, 188
Resurrection service, "Raise the gates" dialogue during, **II**:228
"resurrectional" character of Sunday tones, **IV**:129
synaxes of great feasts, **IV**:50–51
Third Finding of the Head of the Forerunner not mentioned in, **IV**:50
veneration of the Cross on Wednesday of the Fourth Week of Lent, **V**:352
Typikon of the Great Church of Thessaloniki
enarxis of the Liturgy, taxis of, **IV**:44
Exaltation of the Cross, rite of the, **III**:184, **IV**:313
"Glory to God in the highest," before great doxology, **IV**:337
Hagiasmos, prayer for sanctification of water during, **II**:41–42
katabasies for Entrance and Circumcision, **IV**:263
Palm Sunday procession, **II**:400, 403

Typikon of the Great Church of Thessaloniki (*continued*)
preserved "asmatic" services by exception, **V**:94
processions with icons, **II**:379
Psalm 140 as only psalm of Lamp-lighting, **III**:114
Sunday gospel readings not mentioned in, **IV**:136
Typikon of Methodios (hieromonk) (1890), **IV**:140, 163, 167, **V**:21, 130, 132, 139, 146, 162, 328
Typikon of the Monastery of Dionysiou (Mount Athos) (1909)
"Alleluia" and its verses, **IV**:101, **V**:45
amōmos and polyeleos, **V**:146
double readings when feasts coincide, **IV**:134
Exaltation of the Precious Cross, dismissal for, **V**:162
famous for strictness, **V**:399
fast of the Nativity, **IV**:251
Great Saturday Matins, sermon read at, **V**:132
katabasies for major feasts, **IV**:263
Lord's Prayer omitted from the typika, on days when there is a Presanctified during Lent, **V**:399
prokeimenon omitted for Vespers of Great Saturday and the eves of Nativity and Theophany, **IV**:164, 165, 168
"prologue" of Theophany, **III**:288
Saturday of Lazarus, sermon read at Matins of, **V**:129
Saturday of Souls of Pentecost, apolytikion for, **IV**:140
Sunday of Veneration of the Cross, canons for, **V**:139
Transfiguration, heirmos of ninth ode for, **V**:166
Typikon of the Monastery of the Evergetis
"Alleluia" and its verses, **IV**:101
amōmos omitted from vigils during summer months, **V**:144–45
anabathmoi of the first tone prescribed for Sunday, **V**:135
baptism, troparia for, **III**:133
Cheesefare Week, Wednesday and Friday of, **II**:28–30
diaconal exhortations before gospel reading, **V**:20
dialogue before doors of temple, after Resurrection service, **I**:178–79
double readings when feasts coincide, **IV**:134
Great Compline, canons inserted into, **III**:16
Great Friday, Presanctified on, **II**:297
Great Hagiasmos, taxis of, **IV**:232, **V**:252, 254
Great Hagiasmos celebrated on eve only, **II**:168
Great Saturday Matins, sermon read at, **V**:132

Great Saturday Vespers, prokeimena for, **IV**:166
great synaptē, **III**:20
hermoi of feasts chanted as katabasies, **IV**:262, 263
"Holy is the Lord our God," days for chanting of, **V**:372, 373
hypakoē during Pascha not mentioned in, **III**:45
Kneeling Vespers of Pentecost, troparia for, **V**:9
Lent, Presanctified on weekdays of, **IV**:9–10
Nativity and Theophany, forefeast canons and Great Hours of, **V**:248–49
Nativity Vespers, prokeimena for, **IV**:166
Palm Sunday Matins, prokeimenon of gospel reading for, **III**:37
Pascha, lighting of lights during vigil of, **II**:3
"prologue" of Theophany not mentioned in, **III**:286
Saturday of Lazarus, sermon read at Matins of, **V**:129
Sunday of Veneration of the Cross, canons for, **V**:139–41
Sundays of Luke, cycle of, **II**:79, 81
typika, service of the, **IV**:40–41
Vespers, entrance of, **I**:251–52, **IV**:313
Wednesdays and Fridays of the Pentēkostarion, **V**:182
Typikon of the Monastery of Grēgoriou (Mount Athos), **IV**:134, 140, 263
Typikon of the Monastery of Hagiou Pavlou (Mount Athos)
"Alleluia" and its verses, **IV**:101
apolytikion for Saturday of Souls of Pentecost not mentioned in, **IV**:139
double readings when feasts coincide, **IV**:134
fast of the Nativity, **IV**:251
katabasies for major feasts, **IV**:263
ninth ode, on feasts of the Lord and on the Mother of God, **IV**:338
prokeimenon omitted for Vespers of Great Saturday and the eves of Nativity and Theophany, **IV**:164, 165
"prologue" of Theophany, **III**:288
Resurrection service, **I**:187, 188
synaxis of the Holy Spirit, **IV**:51, 52
"Wisdom," exclamation by the deacon at Great Saturday Vespers, **IV**:164, 169
Typikon of the Monastery of Kōnstamonitou (Mount Athos), **IV**:101, 134, 140
Typikon of the Monastery of Koutloumousiou, **III**:184
Typikon of the Monastery of the Most-Holy Theotokos "τοῦ Μῆλι," **IV**:166, 276
Typikon of the Monastery of Panagia Kecharitōmenē (Constantinople), **I**:291

Typikon of the Monastery of Panteleēmonos (Mount Athos), **IV**:134, 155
Typikon of the Monastery of Philotheou (Mount Athos) (1813), **I**:170–71, 186–87, 188, **III**:288, **IV**:101, 337
Typikon of the Monastery of Saint Nikolaos of Casole, **I**:166, **IV**:135
Typikon of the Monastery of the Savior (Messina)
"Alleluia" and its verses, **IV**:101, **V**:37–38
anabathmoi of the first tone prescribed for Sunday, **V**:135
Cherubic hymn, triple recitation of, **V**:199
Circumcision, katabasies for, **IV**:263
diaconal exhortations before gospel reading, **V**:20
distribution of palms, **II**:400
double readings when feasts coincide, **IV**:135–36
"God is the Lord," joyful chanting of, **III**:308–9, **V**:37
gospel read by hierarch and repeated by deacon, **V**:389–90
Great Hagiasmos, taxis of, **V**:253, 254
Great Saturday Matins, gospel reading for, **V**:152
Great Saturday Matins, sermon read at, **V**:132
Great Saturday Vespers, prokeimena for, **IV**:166
great synaptē, **III**:20
Matins, taxis of, **V**:338
Nativity and Theophany, forefeast canons and Great Hours of, **V**:248–49
Nativity Vespers, prokeimena for, **IV**:166
Palm Sunday Matins, prokeimenon of gospel reading for, **III**:37
"prologue" of Theophany not included in, **III**:286
Saturday of Lazarus, sermon read at Matins of, **V**:129
Sunday of Veneration of the Cross, canons for, **V**:139–40
Transfiguration, katabasies for, **IV**:263
troparia for services of the Hours, **IV**:277, 331–32
Wednesdays and Fridays of the Pentēkostarion, **V**:182
Typikon of the Monastery of Stoudios
development of, **I**:110n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275)
Great Hagiasmos celebrated on eve only, **II**:169
influence on forefeast of Beheading of John the Forerunner, **V**:55
Palm Sunday, fasting requirements for, **I**:111–12
typika, service of the, **IV**:39–41
Typikon of the Monastery of Vatopedi (Mount Athos) (1869), **I**:187, 188
Typikon of the Monastery of Xēropotamou (Mount Athos)
"Alleluia" and its verses, **IV**:101

"Alleluia" concludes koinōnikon of Pascha, **V**:45
amômos and polyeleos, **V**:146
"consumption of fish" prescribed for November 14, **IV**:251
double readings on days when feasts coincide, **IV**:134
Great Saturday, prokeimenon omitted on, **IV**:164–65, 169
katabasies for major feasts, **IV**:263
Monday of the Holy Spirit, instances in which it is transferred to Tuesday, **IV**:51, 52
"prologue" of Theophany, **III**:288
Sunday of Veneration of the Cross, canons for, **V**:139
"You who with profound wisdom ..." for Saturday of Souls of Pentecost, **IV**:140
Typikon of Saint Sabas (Jerusalemite)
"Alleluia" and its verses, **IV**:101
amômos during all-night vigils, **V**:145
apolytikion for Saturday of Souls not mentioned in, **IV**:139
breaking of fast on Saturdays and Sundays of Great Lent, **I**:110–11, 291
Cheesefare Week, Wednesday and Friday of, **II**:25
Clean Monday Matins, **IV**:352
development and influence of, **I**:110n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275), **I**:135, **II**:28, **III**:2, 111, 114, 272, **IV**:3, 174, **V**:1–2
distribution of palms, **II**:402
double readings when feasts coincide, **IV**:132–33, 134
editions of, **I**:111n372 (repeated: **II**:25n75, **III**:2n8, **IV**:3n12, **V**:65n275)
Exaltation of the Precious Cross, no special dismissal for, **V**:161
Great Compline, position of Great Canon during, **III**:18
Great Hagiasmos, double celebration of, **II**:168–69, 170
Great Saturday Matins, exclamations of, **IV**:152, 155, 156, 157
Great Saturday Matins, gospel reading for, **V**:125
Great Saturday Matins, sermon read at, **V**:125, 131
Great Saturday Vespers, prokeimenon omitted for, **IV**:162
"Holy is the Lord our God" chanted on all Sundays of the year, **V**:371
Hours, taxis of services of the, **IV**:276
katabasies for major feasts, **IV**:264
kathismata of Sunday chanted together with the evlogētaria, **V**:143
kathismata of Vespers throughout the year, **V**:414, 415, 417
Kneeling Vespers of Pentecost based on taxis of, **V**:65

Typikon of Saint Sabas (Jerusalemite) (*continued*)
monastic daily services developed from, **I**:135, **IV**:39
Palm Sunday Matins, prokeimenon of the gospel reading for, **III**:36
Presanctified during Lent, **IV**:7–8
Presanctified of Great Friday, **II**:298
"prologue" of Theophany not included in, **III**:286
Resurrection service, entrance into the temple after, **I**:179, 180
"small synaptē" before epistle reading, in Vesperal Liturgy of Saint Basileios the Great, **III**:20
Sunday of Thomas is a feast of the Lord, **V**:133
Sunday of Veneration of the Cross, canons for, **V**:139
time of celebration of Liturgy, **V**:281, 284
tones of prokeimena and allēlouaria, annual cycle of, **IV**:319, 324–25
Transfiguration, eisodikon for, **III**:71
typika, service of the, **IV**:39, **V**:176, 400
"Wisdom," exclamation by the deacon at Great Saturday Vespers, **IV**:169
"σημαίνω" generally used for striking the sēmantron, **II**:185n549
Typikon of the Temple of the Resurrection (Jerusalem)
"Alleluia" and its verses, **IV**:101
amōmos said on Palm Sunday, **V**:142
diaconal exhortation before gospel reading, on Great Tuesday, **V**:20–21
exaposteilarion for Great Saturday Matins, **V**:373, 375
gospel read by hierarch and repeated by deacon, **V**:389–90
gospel reading for Great Saturday Matins, **V**:152
gospel readings for Renewal Week, **IV**:96
Great Friday services, **II**:298
"holy leaven" of Great Thursday, **II**:299
katabasies of Great Week, **IV**:262, 264
Palm Sunday procession and blessing of palms, **II**:398, 401
partially preserved, **V**:387
prokeimena for the gospel reading for Palm Sunday Matins, **III**:38
sermon read at Great Saturday Matins, **V**:132
whether gospel is read by patriarch, archdeacon, or deacon, during Great Week, **V**:20–21, 387

unbaptized children
burial of, **I**:108–10
cannot receive communion, **I**:17
as catechumens, **I**:108, 143, 295, **II**:24, **III**:250, 255, 258

cutting of unbaptized baby's hair, **II**:11
fortieth day service, bringing into the sanctuary, **I**:168–69, 183, **III**:246–59
unction for, **I**:295
vaskania prayer for, **I**:108, 109, **II**:24–25
uncleanness. *See* impurity/uncleanness
unction, service of. *See also* oil of unction
abridgment of, **III**:29–36
anointing of body during, **I**:128–31, **III**:146
for babies and unbaptized children, **I**:295
canons of, **III**:35, **V**:360
celebrated in homes, **III**:29, 32, 35
commemoration of names during, **III**:230, 231
ektenēs of, **III**:27, 30, 36, 186, **V**:301
exclamations of, **V**:223
flour or wheat used in, **IV**:240–41
"For yours it is to show mercy and to save us..." repeated in, **IV**:153
gospel reading read by first ranked celebrant, **V**:388
for healing of both physical and spiritual illness, **I**:157
historical development of, **I**:128–31, **III**:26–36, 239
incense offered before enarxis of, **II**:181
modeled on Matins, **III**:26–27, 29, 31, 33, 36, **IV**:84, 174, 333, 335, **V**:361, 364
not confined to the sick, **I**:130, 295
number of priests required for, **III**:29–36
odes are not chanted with stichologia, **V**:364
originally combined with Divine Liturgy, **III**:27, 29, 30, 36, 185, 186, 211, **V**:22
parallels with services of baptism and marriage, **III**:28, 29
prayers said within earshot of the people (εἰς ἐπήκοον τοῦ λαοῦ), **V**:210
readings for, **III**:29–36, **V**:245
trisagion omitted in, **III**:188
whether "Blessed is the kingdom..." is said before litany of peace, **III**:26–29, 36
Uniate churches
affirmed transubstantiation of both lamb and particles, **II**:92, 98, **V**:69
Slavonic Hōrologion and, **II**:137
University of Athens, Theological School of, **I**:xxxix–xl, xli, **V**:158n579, 206
University of Belgrade, Theological School of, **I**:li, liv

University of Louvain, **I**:xliii
University of Trier, theological school at, **I**:xliii
Unmercenaries (saints)
  feasts of, **I**:138, **II**:60, 99
  meaning of "By the intercession of the glorious Unmercenaries, O Theotokos, guard your servants...," **III**:239–43
upper throne. *See* thrones

Vallianos, Theodōros, **II**:388
Van Gool, Valentim, **I**:282–83
vaskania prayer, **I**:108, 109, **II**:24–25
Vatopaidinos, Pankratios, **V**:116
veils. *See also* coverings, liturgical
  chalice cleansed with, **I**:48
  double veils of the holy gifts, **I**:49
Vellas, V., **II**:173
Vembo, Sophia (1910–1978), **II**:241n752
Veneration of the Cross. *See* kiss/kissing; Sunday of Veneration of the Cross
Vesperal Liturgy. *See* Great Saturday; Great Thursday; Liturgy of Saint Basileios the Great; Nativity of the Lord, eve of; Theophany, eve of
Vespers. *See also under* Great Friday; Great Saturday; Great Thursday; Kneeling Vespers of Pentecost; Nativity of the Lord, eve of; Theophany, eve of
  "Alleluia" in, during Great Lent, **V**:35
  antiphons said before the exclamation, **II**:249
  "asmatic" and monastic forms of, combined in modern service, **I**:164, **II**:185, **III**:1–6, 111–15, **V**:65–66, 212, 224, 310, 338n1247
  bells rung before, **I**:60
  "Byzantine time" of, on Holy Mountain, **V**:144n528
  "Come let us worship" at enarxis of, **IV**:348
  commemoration of names during, **III**:11
  Council in Trullo's prohibition on kneeling on Sundays and, **V**:189, 190
  difference between monastic and parish practice, **II**:8–9, 127–28, 339, **III**:197–98, 223–26
  dismissal of, **I**:50, **V**:1–2
  double Vespers for commemorations of saints during Great Lent, **V**:56, 106–8
  entrance of, blessing of, **V**:418–20
  entrance of, corresponds to small entrance of the Liturgy, **I**:163–64, **IV**:310

entrance of, phelonion required for, I:251–52
entrance of, when it takes place during a commemoration of saint, II:8–9
entrance of, with or without, III:224–26
entrance of, "without lights," according to Symeōn of Thessaloniki, II:238
entrance prayer for, I:163–67, V:212
epitrachēlion, celebration without, I:25
faithful, attendance of, I:84
fasting linked with, I:91–92
GREAT VESPERS
Artoklasia celebrated during, I:27, II:314, 316–17, V:41, 154
beautiful gate opened during censing, V:61
censing during, II:185, V:61
chanting of, I:134
combines elements of monastic and ancient "asmatic" services, III:1–6
"Lord, have mercy" said one hundred times during Litē of, V:4
meaning of "Small" and "Great," I:134–36, II:8–9, III:223–26
said on the same day as Small Vespers, on feast days in monasteries, I:135, III:277, V:143
"stray" exclamations in, III:1–6
text of end of the dismissal, II:212
hymnography for Saints Gourias, Samōnas, and Abibos, V:291
incense offered before enarxis of, II:185, III:224–26
introductory elements of, I:50, III:59–60, IV:348–50
kathismata not recited during, in parishes, IV:53
litany of peace in, V:1–2
Liturgies celebrated in conjunction with, I:82–83, 91
location of, in monasteries, II:20
"May He who rose from the dead," as dismissal from Vespers of Pascha, I:230–35
by nature an evening service, II:129–31, V:278–79
Ninth Hour should be said before, II:271, 275
not a preparatory service for the Divine Liturgy, II:20
not connected with a specific temple, II:20
not repeated when a priest serves two parishes, II:20
"Now let your servant depart..." and "It is good to acknowledge the Lord..." should be said by the choir, III:197–99
Old Testament readings during, II:164, IV:138, 195, 343, V:247

Vespers (*continued*)
parish observance of, **I**:34–35, 134–35
penitential Vespers of Sundays of Great Lent, **V**:1–2
petitions in, position of, **II**:333
phelonion, celebration with or without, **I**:251–53, **III**:226
posture during, **V**:234, 235
prayers for blessing of incense, **II**:161
Presanctified associated with, **III**:173
prokeimena for, **III**:13, 103, 104, 106, 312–14
reading for Wednesday, **II**:29
reception of the evening light and, **II**:238–39
references to Christ's victory over death in hymnography of, **V**:273–74
repetitions of exclamations in, **II**:294
on Saturday, chanting of resurrectional theotokion during, **II**:36
small entrance, entrance prayer for, when Vesperal Liturgy of Basileios the Great is used, **I**:163–67
Small Vespers
chanting of, **I**:134–36
meaning of "Small" and "Great," **I**:134–36, **II**:8–9, **III**:223–26
no relation to parish practice, **I**:135
said on the same day as Great Vespers, on feast days in monasteries, **I**:135, **III**:277, **V**:143
"stray" exclamations in, **III**:189, **V**:320
theotokia and apolytikia for feasts of celebrated saints, **III**:219–23
times when it is said twice in the same day, **III**:276–78
transferred to the morning during Great Lent and Great Week, **II**:107, 126–31
trisagia of, during Paschal season, **III**:59–60
troparia for, during Renewal Week, **IV**:331
of Wednesday of the Fourth Week of Lent, **V**:352
vestments (on holy table and prothesis). *See* coverings, liturgical
vestments (worn by clergy). *See also* epitrachēlion; orarion; phelonion; sticharion
during baptism, **I**:253–54
blessing of, when hierarch presides outside the bēma, **II**:272
changed before procession of the epitaphios on Great Saturday, **II**:223–24
colors of, **I**:54–57, 136, **III**:146
during drying of Holy Bread, necessity of, **I**:278–79

during entrance of Vespers, I:251–52
during exchanges of rings, I:294–95
hierarchical Liturgy, vesting of hierarch during, II:261–62
necessity of, IV:235–36
prayers said while putting on vestments, V:355–58
during the proskomidē, I:252–53
rank of priest and, I:253–54
symbolism of, II:252, V:355–58
touching or kissing of, I:71–72
vesting of celebrants at beginning of Liturgy, I:251–54, II:32–35, 278–79, III:40–42, 236, IV:268, 269, 288, 290–91, V:299, 355–58
xephorema for the sick, I:123n409
zōnē, clarification of canon seventy-three of the Holy Apostles, I:124
zōnē, intended to be worn only by the priest, I:125
zōnē, requested at marriages, I:70–72, 122–25
vigils. *See* all-night vigils; Pannychis, service of the; Pascha, vigil of
vineyards, planted by newlyweds, I:277–78
Violakēs, G., I:xix, 232, 250, 251. *See also* Typikon of the Great Church of Christ (Violakēs)
"virgin martyrs," as category of saint, I:11
Virgin Mary. *See* Theotokos
Voice of the Lord (*Φωνὴ Κυρίου*), II:180n529
"The voice of the Lord upon the waters..." troparion, I:72–73
votive prayers, I:245
Voulgarakēs, Ēlias, III:142, 152

"Wash away, O Lord...," V:377–81
water. *See* hagiasma/hagiasmata (sacred springs); sanctified water; zeon
"We bless Father..." (conclusion to odes of the canons), IV:342–45
"We have seen the true light...," I:95, II:380, IV:59, 139–46, V:43
weddings. *See* betrothal, service of; marriage, service of
Wednesday of Fourth Week of Great Lent, V:346–52
west
icons oriented toward, II:6–7
whether Kneeling Vespers of Pentecost are said facing, III:83–84
West, churches of the. *See also* Protestantism; Roman Catholicism
"Alleluia" as resurrectional chant par excellence, V:29, 40
baptism by sprinkling or pouring, IV:66
censing before gospel reading, II:354

West, churches of the (*continued*)
colors of vestments, **I**:54–55
epitrachēlion, form of, **I**:25
eucharistic theology and devotions, **II**:336, 398, **III**:81, **IV**:297, **V**:188, 285
Great Friday, Liturgy not celebrated on, **II**:297
iconographic style influenced by, **V**:14n71
kissing of Gospel book, **II**:343
Lord's Prayer, recitation of, **IV**:307–9
oil of exorcism, uses of, **II**:45
private Liturgies, frequency of, **I**:96
restored ancient practice of reading prayers audibly, **V**:208
Saint Mary Magdalēnē, traditions regarding, **II**:137
separated baptism from chrismation and communion, **III**:169
specially bottled wine used for Liturgy, **I**:244
Trinity, feast of the, **V**:85
water for baptisms sanctified once per year, **II**:311
"When you descended unto death..." (troparion), **II**:5
"When you were baptized in the Jordan, O Lord..." (troparion), **II**:325–27
wine
cast into graves during burials, **II**:198, 199
consumption during eucharistic fast, **II**:70
consumption of wine and oil (κατάλυσις οἴνου καὶ ἐλαίου) on fasting days, **I**:111, 291–92, **V**:249, 347
in service of the Artoklasia, **II**:315
wine, eucharistic
adding unconsecrated wine to the chalice, **I**:80, 81
depletion of Body and Blood before everyone has received communion, **I**:79–82
elevation of chalice during "The Holy Things are for the holy," **I**:xxvi
and norm of distributing holy communion under both species, **II**:42–43
particles sanctified by contact with Precious Blood, **II**:91, 96–97
purity and naturalness of wine used in, **I**:243–44
and resuming a Liturgy interrupted due to celebrant's illness, **II**:54–56
triple communion, **I**:216–19
white wine, use of, **I**:243–44
"Wisdom, arise..."
before gospel reading of the Presanctified, for first three days of Great Week, **V**:19–23, 386–87

manuscript references to, **II**:224–25, **III**:47
originally said at lower part of the temple, **V**:233
during the repetition of the gospel for the Vespers of Pascha, **IV**:173, **V**:344–45
during small entrance, **II**:241, 242
"With fear of God ... draw near," **I**:16, 209, **II**:101–4, 105, 307–8, **III**:216, **IV**:99, 141, 284, **V**:61, 219, 233
"With the saints ..." (kontakion), **IV**:251–54
women/females. *See also* childbed, service/prayers for woman in; childbirth
asking for prayers and blessings from hodjas, **I**:93
assistance by, in the absence of a sexton, **II**:120
baptism of adult women, **III**:151–52, 155–56
baptism of female babies, whether to change words of service to feminine forms, **III**:233–36
cakes of Saint Phanourios and, **I**:245
consumption of remainder of common cup by unmarried women, **I**:52
decorating epitaphios with flowers on Great Friday, **III**:178–79
fortieth day service, bringing of male vs. female child into the sanctuary, **I**:168–69, 183, **III**:194, 251–55, **V**:60
funeral services for, **II**:186–89, 193, **III**:260–62, **IV**:170–72
kissing icons during Divine Liturgy, **I**:127–28
menstruating women's participation in services, **I**:147–49
permitted to enter the bēma in ancient Church, **III**:251–53
prayers for women who attend childbirth, **II**:132–33, **III**:243–45
purchasing and lighting tapers during gospel reading, **I**:125–27
readings for commemorations of women saints, **IV**:204
responses and hymns of Divine Liturgy, vocal participation in, **I**:98
sections for, in temples, **IV**:214
wonderworking saints, **IV**:204
woods of the Cross, **II**:379, **III**:184, **IV**:88
World War II, **I**:243n840, **II**:329n1038

xephorema, **I**:123
xerophagy, **I**:91, 121, 202, 291, 292, **II**:70, 203, **III**:173, **V**:259, 347
Xēropotamou Monastery. *See* Typikon of the Monastery of Xēropotamou

"You who with profound wisdom ...," **IV**:139–40, 146
"Your childbirth was shown incorruptible ..." (heirmos), **V**:163–66
"Your cross we worship ...," **II**:404–6

Zacharias (saint, father of the Forerunner), **IV**:186, 191, 213–14
Zak'aria, Catholicos of Armenia (r. 855–876), **III**:284
Zapheiropoulos, Chrysostomos (1921–1980), **I**:xl
zeon
  poured into chalice, **I**:81, **III**:63n226, **IV**:144, 285
  prepared by sexton, **II**:120
  for purification of women after childbirth, **III**:245
  symbolism of, **IV**:144
zōnē, requested at marriages, **I**:70–72, 122–25

"ἀνενόχως," in Liturgy of Chrysostomos, **II**:372–75
"ἀνεξάρνητον" or "ἀνεξάρτητον," in prayer of the eighth day, **I**:30–33, **V**:265, 329–32
"ἄξιόν σε ἐν πᾶσι καιροῖς ὑμνεῖσθαι φωναῖς αἰσίαις," in "O Gladsome Light," **V**:263–68
"ἀφράστως" vs. "ἀσπόρως," in troparia, **V**:385

δευτεράριος, **V**:387n1432
"δούλου αὐτοῦ" vs. "δούλου σου," in dismissal of funeral service, **II**:100–101

"Εἰρήνη σοι," variations of, in blessing of reader, **II**:359–63
"ἐκίσσησε" or "ἐκύησε," in Fiftieth Psalm, **I**:34, **V**:265
"ἐξομάλισον," in prayer of inclination before communion, **III**:116–19
"Ἐρχόμενος ὁ Κύριος πρὸς [ἢ ἐπὶ] τὸ ἑκούσιον πάθος ...," in dismissals for first three days of Great Week, **II**:208–11
"Εὐλογημένη ἡ εἴσοδος τῶν ἁγίων σου, πάντοτε ...," said during small entrance, **V**:417–23

Ζωή (religious organization), **V**:205n722, 206n725

"Ἡ μόνη ἁγνὴ καὶ ἄχραντος Παρθένος, ἡ Θεὸν ἀφράστως/ἀσπόρως κυήσασα, πρέσβευε ὑπὲρ τοῦ σωθῆναι τὰς ψυχὰς ἡμῶν" (troparion), discussion of, **V**:384–86

Ἱερὸς Σύνδεσμος (periodical), **II**:136–40

"Μεταβαλὼν τῷ Πνεύματί σου τῷ Ἁγίῳ," inserted into anaphora of Liturgy of Saint Basileios the Great, **III**:64–69, **IV**:291–300

"νίκας τοῖς εὐσεβέσι κατ᾽ ἐναντίων...," as replacement for "νίκας τοῖς βασιλεῦσι κατὰ βαρβάρων...," **IV**:62–66

"Ὁ Θεὸς τῶν πνευμάτων καὶ πάσης σαρκός..." (funeral prayer), **IV**:316–19
"Ὁ Κύριος ἐβασίλευσεν...," use of aorist in, **III**:312–14
Ὁ Σωτήρ (religious organization), **V**:205n722
"ὁ τὸν θάνατον καταπατήσας, τὸν δὲ διάβολον καταργήσας" vs. "ὁ τὸν θάνατον καταργήσας, τὸν δὲ διάβολον καταπατήσας" or "ὁ τὸν διάβολον καταπατήσας, τὸν δὲ θάνατον καταργήσας," in funeral prayer, **V**:269–75
"ὅτι πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον ἄνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων" (from prayer behind the ambōn), placement of comma in, **V**:312–15

"πᾶσαν νῦν βιοτικήν" vs. "πᾶσαν τὴν βιοτικήν," in Cherubic hymn, **II**:144–47, **V**:265
"προκείμενα," in prayer of inclination before communion, **III**:116–19
προσκυνητής/προσκυνήτρια (pilgrim/pilgrimess), **IV**:242
"πρόσχημα" vs. "σχῆμα," in prayer of inclination for Hagiasmos, **III**:304–5, **V**:265

"ῥοδισμός," in relation to feast of Saint John the Theologian, **IV**:89–91

"σήμερον," in forefeast troparia chanted on days other than the eve of the feast, **V**:47–50, 266
"σοι προσφέρομεν" vs. "σοι προσφέροντες," in anaphora prayer, **II**:144, 147–50, 278, **V**:265

"Τεῖχος ὠχυρωμένον ἡμῖν..." (A fortified wall for us...), second stichēron of lauds for Saint Dēmētrios, **IV**:205–7
"Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας," in Liturgy of Saint Basileios the Great, **IV**:291–300
"Τὸ ὄνομα Κυρίου εἴη εὐλογημένον...," as inversion of biblical text, **V**:56–60
"τοῖς βασιλεῦσιν ἡμῶν," in ancient manuscripts of prayer behind the ambōn, **V**:315
"Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα," introductory phrase for trisagion hymn, **III**:120–27

"Ὑπὲρ τοῦ εὐσεβοῦς ἡμῶν ἔθνους…," in litany of peace, **V**:366–70

"Ὑπερ τῶν ἐν θαλάσσῃ καλῶς πλεόντων," petition in Compline and Midnight Office, **I**:206–207

"ὑπήντησας τῇ παρθένῳ" vs. "ὑπήντησας τῷ θανάτῳ," in resurrectional apolytikion, **II**:136–43, **V**:265

"ὑποδεξόμενοι" vs. "ὑποδεξάμενοι," in the Cherubic hymn, **V**:195, 202, 266

"χριομένοις…μεταλαμβάνουσι" and "μεταλαμβάνουσιν ἐξ αὐτοῦ," in blessing of the oil of baptism, **II**:44–45

"ὡς ἀγαθὸς καὶ φιλάνθρωπος καὶ ἐλεήμων Θεός" vs. "ὡς ἀγαθός, φιλάνθρωπος, καὶ ἐλεήμων Θεός," in dismissals, **II**:211–13

Glossary

The glossary contains selected major theological and liturgical terms. Plural forms are provided for transliterated Greek terms only when they appear in the translation. In each definition, underlining is used to signify a term and expression that has its own glossary entry.

acrostic. ἀκροστιχίς, ἡ. A word or phrase that is formed from the first Greek letters of the troparia of a kontakion or canon. In addition, the troparia can also be alphabetically organized by their first Greek letters. (Tolika, 32).

aēr. ἀήρ, ὁ. A type of veil used to cover the holy chalice and paten. Its use and development are discussed in questions 45, 204, 205, 207, and 455.

Akathist Hymn. Ἀκάθιστὸς Ὕμνος, ὁ. An ecclesiastical hymn whose authorship is ascribed variously to Rōmanos the Melodist or a member of his school, or Patriarch Sergios of Constantinople (r. 610–638). Its naming is owed to the account that the people of Constantinople chanted the hymn while standing (ἀκάθιστος, ἡ, όν, without sitting) in 626 to honor the Theotokos, to whom the saving of the city from the invasion of the Avars was attributed. It is composed of twenty-four oikoi (whose acrostic is alphabetical), which are chanted in four parts joined to Compline during the first four Fridays of Great Lent respectively and complete on the fifth Friday of Great Lent in parishes. (Tolika, 31).

aliturgic. μὴ λειτουργήσιμος, η, ον. Days on which a Divine Liturgy is not celebrated.

allēlouarion (pl., allēlouaria). ἀλληλουάριον, τό; ἀλληλουϊάριον, τό (pl., ἀλληλουάρια, τά; ἀλληλουϊάρια, τά). Originally a psalm chanted in part or whole prior to the Gospel reading, after each verse of which "Alleluia" was chanted as an ephymnion (in this case, a refrain) multiple times. On Sundays, in parish use in the Church of Greece, the chant-

ing of the allēlouarion was gradually limited to the now well-known triple "Alleluia" without a verse. However, the earlier form is preserved in the Liturgy for the Vespers of Great Saturday, but where, instead of "Alleluia," a resurrection verse of the same psalm (Psalm 81, verse 8, "Arise, O God...") is repeated. See the discussion in question 286. (Tolika, 33).

alphabetical troparia. τροπάρια κατὰ ἀλφάβητον, τά. Troparia arranged according to the alphabetical order of their first word (see "acrostic"). See question 285 for a discussion of their use in the Small Hagiasmos.

ambōn. ἄμβων, ὁ. A pulpit. During the Byzantine period, this pulpit was usually located in the center of the temple with stairways on either side. For an example, see the illustrations included in this volume.

amōmos. ἄμωμος, ὁ. Psalm 118. Its name in Greek is derived from the first verse of this Psalm, "Μακάριοι οἱ ἄμωμοι ἐν ὁδῷ..." (Blessed are the blameless in the way...).

anabathmos (pl., anabathmoi). ἀναβαθμός, ὁ (pl., ἀναβαθμοί, οἱ). Seventy-five small troparia in the Sunday Matins that are chanted after the hypokoē in antiphons according to the eight weekly tones. These troparia were composed on the basis of Psalms 119–133 (the eighteenth kathisma of the Psalter, the Gradual Psalms, "Οἱ ἀναβαθμοί") and took their name from them. Each antiphon has three anabathmoi. Each tone has three antiphons – consequently nine anabathmoi – apart from the plagal of the fourth tone, which has four antiphons and twelve anabathmoi. The anabathmoi in the fourth tone are also chanted in the Matins of great feasts and festive commemorations of Saints, as well as in the Paraklēsis. (Tolika 35). (Lampe, s.v. "ἀναβαθμός, ὁ").

analogion. ἀναλόγιον, τό. In parish practice, the analogion is often a multi-sided slanted stand incorporating shelving space for the storage of liturgical books for the reader and chanter. It is sometimes described in English as the "chanting stand" or "lectern." In monasteries, the analogion can be a flat octagonal stand.

anaphora. ἀναφορά, ἡ. The central eucharistic prayer of the Divine Liturgy.

Ancestor of God. Θεοπάτωρ, ὁ. An epithet used for the parents of the Theotokos according to the flesh, Iōakeim and Anna, as well as the prophet David.

anoixantaria. ἀνοιξαντάρια, τά. The verses of Psalm 103 when chanted melodiously at festal Vespers and vigils. The name is derived from the first verse chanted (verse 28), "When you open your hand..." (Ἀνοίξαντός σου τὴν χεῖρα...). (Tolika, 41).

Anthologion (pl. Anthologia). Ἀνθολόγιον, τό (pl., Ἀνθολόγια, τά). A popular book for following divine services. The content is not standardized and may even include Byzantine musical notation.

antidōron. ἀντίδωρον, τό. The blessed bread of the Divine Liturgy, which is not consecrated to be the Body of Christ. See questions 109 and 303 on its blessing and raising; and question 226 regarding its distribution.

antimēnsion (or antiminsion). ἀντιμήνσιον, τό; ἀντιμίνσιον, τό. A consecrated cloth on which the burial of Christ is portrayed, and which is kept folded under the Gospel book on the altar table. It is generally only unfolded for the celebration of the Divine Liturgy or during the preparation of the reserve sacrament. The antimēnsion is signed by the local ordinary to signify its consecration and, according to modern canonical interpretation, to also signify the authority of the bishop and the legitimacy of the eucharistic community. In current practice, the antimēnsion has come to function and to be identified as the "eilēton" (εἰλητόν, τό), a cloth under the paten and chalice to protect and receive any crumbs and pearls that may have fallen during the celebration of the Liturgy. However, also in current practice, an eilēton may be distinguished from and used in addition to an antimēnsion and be folded around the latter. In his answer to question 135, Phountoulēs describes both as one and the same.

Antipascha. Ἀντίπασχα, τό. The Sunday of Thomas, which is the Second Sunday of Pascha that concludes the octave.

antiphon (pl. antiphons). ἀντίφωνον, τό (pl., ἀντίφωνα, τά). Ideally, a psalm together with its ephymnion according to verse, which is chanted antiphonally, with an emphasis chiefly on the psalm and secondarily on the ephymnion. The ephymnion adorns the chanting of the psalm and does not consume it (see question 544). According to Phountoulēs, the antiphons of the Divine Liturgy are currently in a state of disorganization (see also questions 413 and 414).

apolytikion (pl., apolytikia). ἀπολυτίκιον, τό (pl., ἀπολυτίκια, τά). A short troparion that summarizes the subject of the feast of the Lord

or Mother of God, or of the saint. The chanting of this troparion is before the dismissal in Vespers (from which the hymn's name is thought derived) after "Now let your servant depart..." (Νῦν ἀπολύεις τὸν δοῦλον σου...), after the Six Psalms (and after the Doxology on feasts) in Matins, and after the small entrance in the Divine Liturgy. It is often accompanied by a theotokion. (Tolika, 44).

apostichon (pl., aposticha). ἀπόστιχον, τό (pl., ἀπόστιχα, τά). A series of troparia at the end of Vespers and Matins before which a selected verse from the Psalms is intoned melodiously (with the exception of the first troparion that is chanted without a verse). (Tolika, 44).

apostolikon (pl, apostolika). ἀποστολικόν, τό (pl., ἀποστολικά, τά). A troparion in honor of the apostles. For a brief discussion, see Léon Clugnet, *Dictionnaire grec-français des noms liturgiques en usage dans l'Église grecque* (Paris: Alphonse Picard et Fils, éditeurs, 1895), 18.

Apostolos (pl., Apostoloi). Ἀπόστολος, ὁ (pl., Ἀπόστολοι, οἱ). A liturgical book that contains pericopes from the Acts and Epistles of the Apostles. (Tolika, 44).

Archieratikon. ἀρχιερατικόν, τό. The hierarch's liturgical book that contains the three Liturgies of the sacred Chrysostomos, Basileios the Great, and the Presanctified as well as Vespers and Matins, in addition to other material necessary for their celebration and additional services such as ordinations. Contents vary according to edition. See the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 443–444.

artoklasia. ἀρτοκλασία, ἡ. An ecclesiastical service, during which the priest blesses five loaves, wine, and oil. Afterwards, the pieces of the loaves are distributed to the faithful. The service is celebrated on great feasts and commemorations of saints. See especially questions 271–273 and 538. (Tolika, 48).

artophorion. ἀρτοφόριον, τό. A container placed on the Holy Table that contains the reserve sacrament.

asmatic. ᾄσματικός, ή, όν. Sung. Relating to the secular (κοσμικόν) Typikon. See the brief discussion of Typika by Phountoulēs at the beginning of questions 67 and 445.

asmatikon. ᾄσματικόν, τό. A term often used specifically to refer to the trisagion chanted at the conclusion of the doxology. However, the

term, "asmatikon," can also be applied in general to troparia chanted in a melodious manner.

asteriskos. ἀστερίσκος, ὁ. A liturgical vessel that consists of two upraised and bent strips of metal. During the preparation of the eucharistic gifts, these strips are spread over the lamb and particles on the paten and are covered with veils.

automelon (pl., automela). αὐτόμελον, τό (pl., αὐτόμελα, τά). A troparion with its own distinct melody and rhythm, on the basis of which other troparia are composed that are called prosomoia. In liturgical books, its tone and incipit are cited before the text of the prosomoia to be chanted. (Tolika, 51).

baptismal. ἐμφώτειος, α, ον. The translation of "ἐμφώτειος" follows Lampe (s.v. "ἐμφώτειος, α, ον") as "baptismal," but its literal meaning is "of illumination."

baptismal garment. ἐμφώτειον (ἔνδυμα), τό.

Beatitudes. μακαρισμοί, οἱ. The sayings of Christ found in Matthew 5:3–12 and Luke 6:20–22. The word is also translated as "blessed" where this term refers to the chanting of the processional psalm, Psalm 127, in the wedding service, which begins "Μακάριοι πάντες οἱ φοβούμενοι τὸν Κύριον…" (Blessed are all who fear the Lord...).

beautiful gate. ὡραία πύλη, ἡ. The main entrance of the sanctuary. For an example, see the illustrations included in this volume.

bēma (pl., bēmata). βῆμα, τό (pl., βήματα, τά). The sanctuary or altar area, which includes the Holy Table, the upper throne, and the place where the eucharistic gifts are prepared. The words "ἱερατεῖον, τό" and "ἱερό, τό" are also used to designate the sanctuary or altar area. The area is often raised above the level of the nave with an extension between the nave and the iconostasis.

benediction. ἱερολογία, ἡ.

blesseds. μακαρισμοί, οἱ. See the entry, Beatitudes.

breaking fast; breaking of the fast. κατάλυσις, ἡ; κατάλυση, ἡ. For other meanings of this Greek term, see also the entry, consumption.

breaking of the fast with wine and oil. κατάλυσις (or κατάλυση) οἴνου καὶ ἐλαίου, ἡ. For a discussion of an alternate translation (consumption of wine and oil), see the entry, consumption.

Brother of God. ἀδελφόθεος, ὁ. An epithet especially of Saint James (Iakōvos), who, according to patristic tradition, was a son of Joseph from a prior marriage before the latter was widowed and betrothed to the Theotokos. (Lampe, s.v. "ἀδελφόθεος, ὁ").

canon. κανών, ὁ. Canons are systems of troparia that are intended to adorn the chanting of the nine biblical odes and to adjust their themes to the feast or to the commemoration of the saint(s) being celebrated. Each ode of the canon contains three to nine troparia. Canons often contain eight odes (with the second omitted). However, during Great Lent, canons with nine, four (tetraōdia), three (triōdia), and even two odes (diōdia) are encountered. The first troparion of each ode, consistent with which the remaining troparia of the ode are chanted, is called an heirmos. (Tolika, 163–164).

canonarch. κανονάρχης, ὁ. A precentor who does a step-by-step recitation of the hymns before they are chanted and shifts from one choir to the other while doing so. Since the word "canonarch" exists in English, strict transliteration was not followed.

celebrate. πανηγυρίζειν. In the case of a temple, the verb is translated, "to celebrate its feastday."

Cheesefare Week. ἑβδομάδα τῆς τυρινῆς, ἡ (τυροφάγος, ἡ). The last preparatory week prior to Great Lent after which the complete Lenten fast is required.

cheroubikon (pl., cheroubika). χερουβικόν, τό (pl., χερουβικά, τά); χερουβικὸς ὕμνος, ὁ. A troparion chanted at the time of the great entrance during the Divine Liturgies of the sacred Chrysostomos and Basileios the Great. The Cherubic hymn sung at that time, and from which its name is derived, reads as follows: "Let us who mystically represent the Cherubim and who sing the thrice-holy hymn to the life-creating Trinity, let us [now] lay aside every earthly care. that we may receive the king of all, invisibly escorted by the angelic hosts. Alleluia. Alleluia. Alleluia" (Οἱ τὰ Χερουβὶμ μυστικῶς εἰκονίζοντες, καὶ τῇ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον προσᾴδοντες, πᾶσαν [νῦν] βιοτικὴν ἀποθώμεθα μέριμναν. Ὡς τὸν βασιλέα τῶν ὅλων ὑποδεξόμενοι, ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν. Ἀλληλούϊα. Ἀλληλούϊα. Ἀλληλούϊα). Other hymns sung during the time of the great entrance, including at the entrance of the already consecrated gifts during the Presanctified, are often also designated by the same term. Phountoulēs

applies the term "cheroubikon" only to the Cherubic hymn (see question 149).

Cherubic hymn. χερουβικὸς ὕμνος, ὁ. See the entry, cheroubikon.

chitōn (pl. chitōns). χιτών, ὁ. Robe, baptismal robe. The plural will follow conventional English pluralization rather than a transliteration of the Greek.

chōneutērion. χωνευτήριον, τό. Originally meaning a "smelting furnace." In its modern sense, the word denotes a drain directly into the ground that permits the emptying of the remaining waters from baptisms, as well as the washing of the hands of celebrants, sacred vessels, and fabrics. Typically, for its protection, the chōneutērion is designed into the foundation of the temple.

Clean Monday. καθαρὰ Δευτέρα, ἡ. The first day of Great Lent.

Clean Week. καθαρὰ ἑβδομάδα, ἡ. The first week of Great Lent.

commixture. ἕνωσις, ἡ. The commixture or commingling of the chalice that takes place with the consecrated Body and Blood during the celebration of the Eucharist; and of the Presanctified Elements with unconsecrated wine and water during the Presanctified Liturgy. The commixture or commingling is termed one of the "liturgical acts" (οἱ λειτουργικὲς πράξεις). These acts also include the fraction or breaking (κλάσις, ἡ) and zeon (ζέον, τό). In English, they are also known as the "manual acts."

candelabra. μανουάλιον, τό. The Greek term can signify a single and branched candlestick as well as a candlestand.

consumption. κατάλυσις (or κατάλυση), ἡ. Consumption of the Holy Elements, but the word can also mean relaxation of fasting through the consumption of non-fasting foods. Regarding fasting, the term "κατάλυσις" is translated based on its contextual and idiomatic meaning, rather than its literal lexical sense. Consequently, "κατάλυσις εἰς πάντα" is translated as "consumption of everything" (namely, non-fasting), "κατάλυσις τυροῦ" as "consumption of dairy," "κατάλυσις ἰχθύος" as "consumption of fish," and "κατάλυσις οἴνου καὶ ἐλαίου," as "consumption of wine and oil." The term has this meaning in ecclesiastical books such as the Mēnaia. The translation, "a breaking of the fast with wine and oil," was preferred in two instances for "κατάλυσις οἴνου καὶ ἐλαίου" based on context (see questions 56 and 145).

consumption of dairy (cheese). κατάλυσις (or κατάλυση) τυροῦ, ἡ.

consumption of everything. κατάλυσις (or κατάλυση) εἰς πάντα, ἡ. Relaxation of fasting or non-fasting.

consumption of fish. κατάλυσις (or κατάλυση) ἰχθύος, ἡ.

consumption of wine and oil. κατάλυσις (or κατάλυση) οἴνου καὶ ἐλαίου, ἡ. For a discussion of an alternate translation (breaking of the fast with wine and oil), see the entry, consumption.

Crucified One, The. ὁ ἐσταυρωμένος. An icon carved out in the form of the crucified body of the Lord, which is separate from and normally attached to a large processional cross.

curtain. βῆλον, τό (pl., βῆλα, τά); καταπέτασμα, τό (pl., καταπετάσματα, τά). The word, "βῆλον/βῆλα," is derived from the Latin, "velum/vela." These terms most often denote the curtain used to cover the main entrance to the sanctuary. The term, "βῆλον," can also mean a "veil."

cycle. διαδοχή, ἡ. The Greek term is also rarely translated as "sequence," for example, when used for a framework of antiphons and readings.

deep bow. προσκύνημα, τό. Also, depending on context: "icon for veneration," "object of veneration," and "reverence."

deep prostration. ἐδαφιαία μετάνοια, ἡ. This action involves dropping to the knees and, with both hands typically placed in a fist position on the ground, bowing the forehead to the floor, and then rising while making the sign of the cross in-between each prostration.

despotikon. δεσποτικόν, τό. The episcopal throne located in the nave outside of the bēma.

diakonikon (pl., diakonika). διακονικόν, τό (pl., διακονικά, τά). An area of the Byzantine temple where sacred vessels, vestments, books, and other articles necessary for liturgical celebration were kept. In the plural, the word "diakonika" can also specify the diaconal parts of a service, especially petitions. The term, singular and plural, also designates a special liturgical book of varying content for the deacon's concelebration of services (capitalized in the translation to distinguish this use). As a liturgical book, see also the entry, Hierodiakonikon.

Diataxis (pl., Diataxeis). Διάταξις, ἡ (pl., Διατάξεις, αἱ). A liturgical work that guides celebration by giving the rubrics regulating the ordinary structure of services. When capitalized and italicized in the transla-

tion, the word "*Diataxis*" is part of a work's title. The term, "τυπικὴ διάταξις, ἡ," is translated "standard rubric."

dibamboulon. διβάμβουλον, τό. A golden lamp, candlestick, or two-branched candelabrum that precedes a hierarch. Phountoulēs does not precisely identify this term. For a discussion of the "dibamboulon," see Larin, 240–250; and Elena Velkovska, "The Pontifical Diataxis 'according to the Rite of the Great Church' (London, *British Library Add. 34060*). A New Edition," *Studi sull'Oriente Cristiano* 24 (2020): 115–150.

dikērion. δικήριον, τό. A two-branched candelabrum that is used in hierarchical celebrations.

diōdion (pl., diōdia). διῴδιον, τό (pl., διῴδια, τά). Two odes. A canon that consists of two odes, such as that of Matins of Great Tuesday, which is composed of the eighth and ninth odes. (Tolika, 102). In the translation, the term is translated as "two odes" or transliterated as "diōdion" depending on what best conveys the meaning of a specific discussion.

diplokatēchoumena. διπλοκατηχούμενα, τά. See the entry, double petitions for the catechumens.

diptychs. δίπτυχα, τά. A liturgical unit in which the names of the living and dead are commemorated and prayed for in a special way during the celebration of the Eucharist. See the discussion in Robert F. Taft, *A History of the Liturgy of St. John Chrysostom: Vol. IV, The Diptychs*, OCA 238 (Rome: Pontifical Oriental Institute, 1991), 1–21.

Divine Liturgies, The. Αἱ Θεῖαι Λειτουργίαι. As a liturgical book, see the entries, Three Liturgies, The; Leitourgikon; and Hieratikon.

doors of the bēma. βημόθυρα, τά. See the entry, beautiful gate.

double heirmoi. δίειρμος, ὁ. For a discussion of this type of troparion, see the entry, heirmos. In question 575, Phountoulēs discusses an example of double heirmoi in the canon for the Exaltation of the Precious Cross.

double petitions for the catechumens. διπλοκατηχούμενα, τά. From the Wednesday of the Fourth Week of Great Lent (the middle of the Fast) onwards, these are additional diaconal petitions, which, along with the relevant prayer and its exclamation, are offered for those preparing for illumination, the phōtizomenoi (catechumens, who from the middle of Great Lent were preparing to receive holy baptism during

the vigil of Pascha). The petitions are added to the usual prayers of the Church for the catechumens. These elements are also added to the Presanctifieds from the Wednesday of the Fourth Week of Lent.

doxastikon (pl., doxastika). δοξαστικόν, τό (pl., δοξαστικά, τά). The last troparion of the stichēra and aposticha, and which is more extended. Its name is derived from the fact that a short doxology, "Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι" (Glory to the Father and Son and Holy Spirit), precedes. (Tolika, 104).

ecclesiarch. ἐκκλησιάρχης, ὁ. Also known as an "ekklēsiastikos" (ἐκκλησιαστικός, ὁ), the term usually refers to a sacristan who ensures the good order of the temple, including preparations for the services, and is appointed by the abbot or by annual rotation. In question 371, the role described by Phountoulēs can also be filled by a canonarch (κανονάρχης, ὁ) who ensures the taxis of the services.

eilēton. εἰλητόν, τό. See the entry, antimēnsion.

eisodikon (pl., eisodika). εἰσοδικόν, τό (pl., εἰσοδικά, τά). An entrance hymn.

ekklēsiarchēs. See the entry, ecclesiarch.

Eklogadion (pl., Eklogadia). Ἐκλογάδιον, τό (pl., Ἐκλογάδια, τά). A lectionary.

Eklogarion (pl., Eklogaria). Ἐκλογάριον, τό (pl., Ἐκλογάρια, τά), also known as a Ἐκλογαὶ Ἁγίων, αἱ. The term refers to a liturgical book, the name of which is derived from the Greek word for "selection" (ἐκλογή). These books chiefly contain "selected" psalmic verses or whole psalms intended to provide alternative selections at the polyeleos in Matins that are chanted during the celebration of feasts. The. The organization of Eklogaria is normally based on the Heortologion.

eklogē (pl., ekloges). ἐκλογή, ἡ (pl., ἐκλογαί, αἱ). A compilation of psalmic verses and other short hymnologic compositions associated with the feast or saint of the day and used as a specialized polyeleos in Matins (often in addition to others). See the entry, polyeleos.

ektenēs (pl., ekteneis). ἐκτενής, ἡ (pl., ἐκτενείς, αἱ). The series of diaconal petitions that begins with "Let us all say..." (Εἴπωμεν πάντες...) or "Have mercy on us, O God..." (Ἐλέησον ἡμᾶς, ὁ Θεός...) and concludes with the exclamation, "For you are a merciful God who loves humankind..." (Ὅτι ἐλεήμων καὶ φιλάνθρωπος...).

elements of introduction. εἰσαγωγικά, τά. Phountoulēs uses this term in question 444 to describe what precedes or introduces the gospel reading in the Liturgy.

embolism. ἐμβολισμός, ὁ. In its liturgical sense, a short prayer said after or during the Lord's prayer.

enarxis (pl., enarxes). ἔναρξις, ἡ (pl., ἐνάρξεις, αἱ; although strictly transliterated as "enarxeis," enarxes will be used due to English usage). A liturgical unit at the beginning of an ecclesiastical service.

encomium (pl., encomia). ἐγκώμιο, τό (pl., ἐγκώμια, τά; although strictly transliterated as "enkōmio" and "enkōmia," the standard English usage will be used). The same word can be translated lamentation.

endytē (pl., endytes). ἐνδυτή, ἡ (ἐνδυτές, αἱ). An altar table vestment that covers the "katasarkion" (κατασάρκιον, τό) and the entire table, and often drops from the four sides to the floor. The katasarkion is also known as the "katasarka" (κατασάρκα, τό). For a discussion, see question 72.

Enkolpion (pl., Enkolpia). Ἐγκόλπιον, τό (pl., Ἐγκόλπια, τά). A handbook used by the faithful to follow liturgical services, but also in other uses a medallion on which an icon is written, which is worn by hierarchs. The term can also designate an abridged version of the Hōrologion used by readers and chanters for the celebration of Vespers, Matins, and the Divine Liturgy. In the latter use, this book can also be known as the Sylleitourgikon. See the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 446–447.

eōthinon gospel (pl., eōthina gospels). ἑωθινὸν εὐαγγέλιον, τό (ἑωθινὰ εὐαγγέλια, τά). One of the eleven gospel readings that are read in Sunday Matins. Their naming is owed to the fact that they refer to the Resurrection of Christ, which took place "in the early morning" (ἑωθινός, ή, όν).

eōthinos, ē, on (pl., in fem form, eōthines; pl. in neuter form, eōthina). ἑωθινός, ή, όν. In the early morning. "Εωθινά, τά," as a substantive, refers to the doxological troparia of lauds that are related to the subject of the eōthina gospels and recount the Resurrection of Christ. (Tolika, 123).

ephēmerios. ἐφημέριος, ὁ. Parish priest.

ephymnion (pl., ephymnia). ἐφύμνιον, τό (pl., ἐφύμνια, τά). A short refrain. In the case of the antiphons of the Divine Liturgy, the ephymnia are said with the verses of the psalms. An ephymnion can also be the last verse of the prooimion of a kontakion, which is repeated in nearly all oikoi. (Tolika, 123).

epigonation. ἐπιγονάτιον, τό. Originally an episcopal vestment, but presently also honorifically conferred to presbyters, it consists of a square of stiff cloth suspended by a belt over the shoulder to the right knee. (Larin, 210–213; and Woodfin, 17–18).

epimanika. ἐπιμάνικα, τά. See the entry, epimanikia.

epimanikia. ἐπιμανίκια, τά (also known as, ἐπιμάνικα, τά). Originally an episcopal vestment, but presently also worn by presbyters and deacons, these are cuffs fastened over the sleeves of the sticharion, which is a tunic worn under other liturgical vestments (such as the sakkos of the hierarch). (Larin, 206–210; and Woodfin, 16–17).

epitaphion. ἐπιτάφιον, τό. See the entry, epitaphios.

epitaphios (pl., epitaphioi). ἐπιτάφιος, ὁ; ἐπιτάφιον, τό (pl., ἐπιτάφιοι, οἱ; ἐπιτάφια, τά). A rectangular cloth, often gold-embroidered, which depicts the dead body of Christ. See question 207 regarding its development.

epitrachēlion. ἐπιτραχήλιον, τό. The vestment that is an emblem of the priest's priesthood and the symbol of the grace of the Holy Spirit, which was poured out on him through the mystery of the priesthood (see question 8). It is similar to the form of the deacon's orarion, namely, likewise it was made from a single narrow strip of fabric, but its two ends, instead of one falling forward and the other backward as in case of the orarion, the two both came down in front. Thus, the epitrachēlion encircled the neck (τράχηλος, ὁ) of the priest and was worn in a manner upon or around his neck. From its placement, it took its name ("epitrachēlion" or "peritrachēlion") and exactly to this placement is also owed the symbolisms that were given to this vestment by the sacred commentators of the sacred services, namely that it symbolizes the yoke of Christ or the grace of the Holy Spirit which is poured out upon the priest (see question 9).

Euchologion (pl., Euchologia). Εὐχολόγιον, τό (pl., Εὐχολόγια, τά). A prayer book that contains the services of the mysteries, rites, blessings, and prayers used by the clergy for the needs of the faithful. Its content

has varied widely. In printed editions, the book exists in two forms, the Great Euchologion (Μέγα Εὐχολόγιον, τὸ) and Small Euchologion (Μικρὸν Εὐχολόγιον, τό), based on greater or lesser content. The Small Euchologion is also known as the Hagiasmatarion (Ἁγιασματάριον, τό). See the entry, Hagiasmatarion. See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 433–434.

eulogia. εὐλογία, ἡ. The term means "blessing," but is also used for the bread offered at the prothesis. See the explanation in question 109.

euphēmē. εὐφήμη, ἡ. In ecclesiastical and Byzantine imperial contexts, euphēmē has the sense of an acclamation and wish or prayer for long life, usually containing the name and title of a hierarch or those of members of the imperial house such as an emperor. However, in imperial uses, such as at large outdoor public events in the Hippodrome, euphēmē could also have the modern sense of a "cheer." See the discussion in question 225.

Evangelistarion (pl., Evangelistaria). Εὐαγγελιστάριον, τό (pl., Εὐαγγελιστάρια, τά). This term is commonly used among scholars, based on a Western tradition, to designate the Gospel book. However, as used by Phountoulēs, the term usually designates a work separate from the Gospel book that includes the kanonia. Originally published separately, the Evangelistarion is appended as an independent work at the end of modern Gospel books. For a study of this terminology, see Ἰωάννης Δ. Καραβιδόπουλος, "'Εὐγγελιστάριον' – 'Εὐαγγελιάριον' – 'Εὐαγγέλιον': Διευκρινίσεις στὴν ἐιπικρατοῦσα ὁρολογία," in *Ἀναφορὰ εἰς μνήμην Μητροπολίτου Σάρδεων Μαξίμου 1914-1986* (Geneva: Ἔκδοσις τοῦ Ἱδρύματος διὰ τὴν Χριστιανικὴν Ἑνότητα ATEF DANIAL, 1989), 3:107–117.

evlogētaria. εὐλογητάρια, τά (its transliteration has been modified to approximate its popular use in English). A series of troparia that were chanted with Psalm 118 (the amōmos) and gradually replaced it. They were named evlogētaria from the first word of the verse, "Blessed are you, O Lord, teach me your statutes" (Εὐλογητὸς εἶ Κύριε, δίδαξόν με τὰ δικαιώματά σου, Psalm 118:12), which prefaces each troparion. They are distinguished into resurrectional evlogētaria (which are chanted in the Matins of Sunday and Great Saturday) and funereal evlogētaria

(which are chanted in the Saturday Matins and at funerals and memorial services). (Tolika, 120–121).

examination, the. ψηλάφησις, ἡ. The word literally means "touching" and "handling." The term refers to the examination of the risen Christ by the holy apostle Thomas and more broadly to the Sunday of Antipascha.

exaposteilarion (pl., exaposteilaria). ἐξαποστειλάριον, τό (pl., ἐξαποστειλάρια, τά). A troparion that is inserted between the conclusion of last ode of the canons and the beginning of lauds. The exposteilaria follow the ancient prayer of the lauds and its exclamation, "For all the powers of the heavens praise you..." (Ὅτι σὲ αἰνοῦσι πᾶσαι αἱ δυνάμεις τῶν οὐρανῶν...), which reveals their close relationship to lauds.

exclamation. ἐκφώνησις, ἡ. Normally, the doxological conclusion of a prayer. However, Phountoulēs points out exceptions that appear to be "stray" and unconnected to any prayer (see questions 301, 454, 571, 573, and 574).

exōrason. ἐξώρασον, τό. Also known as a rason (ράσον, τό), this garment with broad sleeves is worn over the cassock by deacons, priests, and monastics as normal outerwear, as well as during the celebration of certain services by priests. In the Church of Greece, the exōrason is also worn by sextons, chanters, and sacred preachers during the exercise of their duties, although these garments are frequently tailored to have narrower sleeves to be better distinguished from those of priests and deacons.

fan. ριπίδιον, τό (pl., ριπίδια, τά). A special liturgical fan. For a discussion, see questions 44–45 and 204–205.

feast of Lights. Φῶτα, τά. The feast of Theophany.

feast of the Entrance. Εἰσόδια, τά.

ferial. λιτός, ή, όν. Ferial, an ordinary day, namely one without the appointment of a feast. "Ferial day(s)" (λιτή/ες ήμέρα/ες).

festal calendar. ἑορτολογικός, ή, όν. The Greek term is equivalent to the English adjectival use of the words, "festal calendar."

festively. πανηγυρικῶς. Depending on context, this word is also translated "on [its] feast day" and "solemnly."

forty Liturgies. σαρανταλείτουργο, τό. This term refers to a modern custom of celebrating a Liturgy each day for forty consecutive days, most often by the same celebrant, typically before a great feast such as the Nativity. The celebration is viewed as a spiritual exercise for the priest and the congregation to increase spiritual life and as a means by which special prayers can be made for the living and the dead.

four odes. τετραῴδιον, τό. A canon that consists of four odes. In the translation, the term is translated as "four odes" or transliterated as "tetraōdion" depending on what best conveys the meaning of a specific discussion.

fraction. κλάσις, ἡ; μελισμός, ὁ. The fraction or breaking of the consecrated lamb into four parts on the paten. The fraction or breaking is termed one of the "liturgical acts" (οἱ λειτουργικὲς πράξεις). These acts also include the commixture or commingling (ἕνωσις, ἡ) and zeon (ζέον, τό). In English, they are also known as the "manual acts."

funereal days. νεκρώσιμες ἡμέρες, αἱ. Days especially designated for the remembrance of those who have "fallen asleep," for example, the Saturdays of Souls.

Gospel book. Εὐαγγέλιον, τό. A liturgical book that contains the pericopes read from the four Evangelists for the Liturgies, mysteries, services, and rites of the Church. The Gospel book is venerated and used liturgically as symbolic of the Word of God, the Lord Jesus Christ. Whenever not in use, this liturgical book is generally kept on the altar table over the folded antimēnsion (antiminsion). Although, in modern practice, the Crucifixion is usually represented on the front cover and the Resurrection on the back, the present representations do not exist on the covers of manuscripts or older printed editions (see question 150 for a discussion of the placing of the Gospel book with the Resurrection or Crucifixion side upwards). In modern Greek editions, the kanonia of Emmanouēl Glyzōnios and Neophytos from Kasos are printed at the end. See also the entries, Evangelistarion and megaleion. For additional discussion of the Gospel book, see John Lowden, *The Jaharis Gospel Lectionary: The Story of a Byzantine Book* (New York: The Metropolitan Museum of Art, 2009); and Derek Krueger and Robert S. Nelson, *The New Testament in Byzantium*, Dumbarton Oaks Byzantine Symposia and Colloquia (Washington, D.C.: Dumbarton Oaks, 2016).

Great Week. μεγάλη ἑβδομάδα, ἡ; μεγάλη ἑβδομάς, ἡ. The week that begins from Palm Sunday up until Great Saturday.

Greek-rite. ἑλληνόρρυθμος, η, ον. An adjective used to designate an association with the Eastern Catholic churches of the Byzantine rite.

hagiasma (pl., hagiasmata). ἁγίασμα, τό (pl. ἁγιάσματα, τά). Sacred spring. In Byzantium, baths and associated Christian temples were built on sacred springs. The "diakonia" (διακονία, ἡ) was a charitable association or confraternity whose work focused on the "ritual bath" or "washing" (λοῦσμα, τό). The association's functions included the bathing of the poor and the distribution of food. Bathing and washing in such springs are discussed by Phountoulēs in questions 573 and 574, which also concern the prayers of the Small Hagiasmos. In these answers, the distinction is made between waters that are sanctified from inception because they flow from miraculous or sacred springs (hagiasmata) and those sanctified through prayer (hagiasmoi). For an example, see the illustrations.

Hagiasmatarion (pl. Hagiasmataria). Ἁγιασματάριον, τό (pl., Ἁγιασματάρια, τά). Also known as the Small Euchologion (Μικρὸν Εὐχολόγιον, τό), this service book used by presbyters contains services, prayers, and blessings generally derived from the Great Euchologion. According to the manuscript tradition and in early printed editions, the Small Hagiasmos is placed first in the series of services that are contained in this liturgical book, from which its name is taken (see Question 167). The book known as the Great Hagiasmatarion (Μέγα Ἁγιασματάριον, τό) may differ in title alone from other Hagiasmataria or contain a larger amount of content generally derived from the Great Euchologion (Μέγα Εὐχολόγιον, τό). In some printings, the Great Hagiasmatarion may begin with the Small Hagiasmos or with other content, such as the prayers of the Lamp-lighting. The term, "Hagiasmatarion," may also be used to designate a book that does not differ greatly in content from the Great Euchologion but may simply contain a different arrangement of material. However, generally, when used in a title, Hagiasmatarion is often understood as implying a practical and "handy" liturgical book. In contrast, the Great Euchologion is thought to be a reference book. See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 433–437.

hagiasmos (pl., hagiasmoi). ἁγιασμός, ὁ (ἁγιασμοί, οἱ). Sanctified water. The Small Hagiasmos and Great Hagiasmos are services celebrated for the sanctification of water.

Hagiasmos, Great. Μεγάλος Ἁγιασμός, ὁ. A service for the sanctification of water. The Great Hagiasmos is the service for sanctifying water that is celebrated once a year on the day of Theophany or, according to the modern taxis, two times, during the eve and on the day of the feast. For a discussion of the distinction between the "Great" and "Small Hagiasmos," see question 457 (compare also questions 126 and 208).

Hagiasmos, Small. Μικρὸς Ἁγιασμός, ὁ. A service for the sanctification of water. The Small Hagiasmos is the service for sanctifying water that is celebrated normally on the first days of the months as well as on any other suitable occasion. This term, "Small Hagiasmos," is misused to distinguish the service celebrated for sanctifying water on the eve of Theophany from that on the day of the feast. For a discussion of the distinction between the "Small" and "Great Hagiasmos," see question 457 (compare also questions 126 and 208).

Hagiopolite. ἁγιοπολίτης. The term designates the liturgical rite of Jerusalem. According to Daniel Galadza, an "adjective derived from the Greek phrase used to refer to Jerusalem, ἁγία πόλις (the 'Holy City'). Although 'Hagiopolitan' would be the proper English form of a derivative of this type, 'Hagiopolite' has been used consistently in English language liturgical studies, likely under the influence of French (hagiopolite) and Italian (agiopolita) scholarship," (Galadza, 394).

Hagioreitikos, ē, on. Ἁγιορειτικός, ή, όν. "of the Holy Mountain" (Mount Athos).

Heirmologion. Εἱρμολόγιον, τό. A liturgical book that contains the heirmoi. See question 403 and Tolika, 109, for a brief discussion of this book.

heirmos (pl., heirmoi). εἱρμός, ὁ (pl., εἱρμοί, οἱ). The first troparion of each ode of a canon, each inspired by one of the corresponding nine biblical odes. The heirmos sets the pattern for the chanting of the remaining troparia of that ode. (Tolika, 109). See questions 585–587 for a discussion of etymology of heirmos and a description of the individual troparia of the odes that "are strung together" (εἴρονται). The heirmoi are found published all together according to tone in a special but relatively rare liturgical book, the Heirmologion (Εἱρμολόγιον, τό).

For a brief discussion of this book, see question 403, and Tolika, 109. See also the entry, proseirma.

Heortologion. Ἑορτολόγιον, τό. In describing the Heortologion, the Very Rev. Professor Chrysostom Nassis states: "The heortologion of the Byzantine rite is essentially a calendar of feasts that are to be kept in the Church throughout the liturgical year. The principal celebrations included in this calendar are of course the major dominical and Marian feasts. In its present form, it also includes the commemoration of saints: prophets and apostles, martyrs and confessors, ecumenical teachers and bishops, emperors and ascetics. No less, it records significant events in the history of the imperial city: the dedication of shrines, churches, and even Constantinople itself, the miraculous deliverance from the threatening advance of enemies, and rescue from potentially devastating natural forces. Furthermore, it references milestones in the life of the Byzantine Church, such as the translation of relics and the convocation of ecumenical synods," Chrysostom Nassis, "The Adventures of a Liturgical Commemoration: The Sixth Ecumenical Synod in the Heortologion of the Byzantine Rite" in *Inquiries into Eastern Christian Worship*, ed. Bert Groen, Steven Hawkes-Teeples, and Stefanos Alexopoulos, Eastern Christian Studies 12 (Walpole, MA: Peeters, 2012), 189.

hesperia. ἑσπέρια, τά. The troparia that follow "Lord I have cried to you..." (Κύριε ἐκέκραξα πρὸς σέ...) during Vespers.

hexapteryga. ἑξαπτέρυγα, τά. Fans fashioned from metal in a small six-winged form that have lost their ancient purpose for the fanning of the precious gifts during their uncovering, but nowadays accompany their procession during the great entrance. For a discussion, see questions 44–45 and 204–205.

Hieratikon (pl., Hieratika). Ἱερατικόν, τό (pl., Ἱερατικά, τά). In its modern application, the liturgical book used by presbyters that contains the three Liturgies of the sacred Chrysostomos, Basileios the Great, and the Presanctified as well as Vespers and Matins, in addition to further material necessary for their celebration and other services. See the entries, Three Liturgies, The; Divine Liturgies, The; and Leitourgikon. Also compare the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 439–442.

Hieratikon, Small. Μικρὸν Ἱερατικόν, τό. An abridged version of the Hieratikon.

Hierodiakonikon (pl., Hierodiakonika). Ἱεροδιακονικόν, τό (pl., Ἱεροδιακονικά, τά). A special service book for the deacon's concelebration of the three Liturgies of the sacred Chrysostomos, Basileios the Great, and the Presanctified as well as Vespers and Matins. See also the entry, Diakonikon.

Hōrologion (pl., Hōrologia). Ὡρολόγιον, τό (Ὡρολόγια, τά). A liturgical book that contains psalms, prayers, and troparia for the daily cycle of services. Its modern structure is divided into the Liturgy of the Hours, hymns-Mēnologion-synaxarion, and supplicatory canons. (Galadza, 394; Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 444–446).

hypakoē (pl., hypokoes). ὑπακοή, ἡ (pl., ὑπακοές, αἱ). A troparion chanted or read in Matins on Sundays after the evlogētaria and on certain great feasts after the third ode of the canon. It is also chanted in the Midnight Office on Sundays.

hypomnēma. ὑπόμνημα, τό. An extract from the Mēnologion or Synaxarion by which the feast or commemoration of the day is made known.

hypsōma of the Panagia. ὕψωμα τῆς Παναγίας, τό. See the entry, Panagia.

hypsōmon. ὕψωμον, τό; ὕψωμα, τό. A selected portion from the remainders of the consecrated bread in the prothesis, which is given as antidōron to those who offered the bread (see question 57). "Consecrated" here is used in the sense of being "set apart" and dedicated or "raised up," but not for the change into the Precious and Holy Body and Blood of Christ.

iambic, (pl., iambics). Ἰαμβικός, ὁ (pl., Ἰαμβικοί, οἱ). Iambic katabasies follow a meter having roots in classical poetry and use elevated speech, while pezes katabasies are written in a more common and plain style (prose). See also the entry, pezē.

icon for veneration. προσκύνημα, τό. Also, depending on context: "deep bow," "object of veneration," and "reverence."

iconostasis. εἰκονοστάσιον, τό. A sanctuary screen with mounted icons between the nave and the bēma. In the translation, conventional English usage is followed rather than a strict transliteration of the Greek.

idiomelon (pl., idiomela). ἰδιόμελον, τό (pl., ἰδιόμελα, τά). A troparion that does not follow a model for its distinct and unique melody. In turn, other troparia are not based on an idiomelon.

in a loud voice; loudly. μεγαλοφώνως.

in an exclamatory manner. ἐκφώνως. Regarding the meaning of "ἐκφώνως," Phountoulēs states in question 410: "The ἐκφώνησις (exclamation) is the doxological epilogue of every single prayer, which is chanted melodically: ἐκφώνως (in an exclamatory manner). Namely, we can characterize the expression, ἐκφώνως (in an exclamatory manner), as a type of musical term, parallel to the phrase ἐκφωνητικὴ ψαλμῳδία (exclamatory chanting), which denotes the mode of melodious reading of sacred texts. In contrast, the prayer constitutes the main body of the text and is read either 'εἰς ἐπήκοον' (within earshot) of the people, according to the more ancient taxis, which still applies even today in the sacred mysteries apart from the Divine Liturgy, or 'μυστικῶς' (inaudibly), as became prevalent later in the prayers of the Divine Liturgy and of certain other services, namely of Vespers and Matins."

in consuming the Holy Elements. ἐν τῷ συστεῖλαι τὰ ἅγια.

inaudibly. μυστικῶς.

infant. νήπιον, τό. Phountoulēs generally uses this word to mean children one to three years of age.

introductory psalm. προοιμιακός, ὁ. Psalm 103, which constitutes the "introduction" (προοίμιον, τό) of Vespers, from which the name of the Psalm in Greek is derived. (Tolika, 302).

invocation. ἐπίκλησις, ἡ. An invocation of the Holy Spirit for sanctification and consecration.

kairos. καιρός, ὁ. The service of the clergy's preparation for celebration of the Divine Liturgy. Although used in the nominative, genitive, and accusative cases, the term, "kairos," is transliterated in the nominative case for consistency in the translation. The expression, "to take kairos" (λαμβάνειν καιρόν), is used to signify celebrating the service of preparation.

kalimavkion. καλυμμαύχιον, τό; καλυμαύχιον, τό; καλυμμαύχι, τό. The common headdress of the Greek clergy. In this case, the common usage in modern English was chosen in the translation, rather than strict transliteration.

kanonarchēma. κανονάρχημα, τό. The step-by-step recitation of hymns by a precentor known as a canonarch (κανονάρχης, ὁ). Since the word "κανονάρχημα" does not exist in English, the latter term was transliterated.

kanonarchēs. See the entry, canonarch.

Kanonarion. Κανονάριον, τό. A liturgical book or a section of a liturgical book arranged according to the moveable cycle of feasts from Pascha up until Great Saturday, which indicates readings, rubrics, and other information. See the discussion in Galadza, 308–309; Jacques Noiret, "Ménologes, synaxaires, ménées: Essai de clarification d'une terminologie," *Analecta Bollandiana* 86 (1968): 21–24; and Nancy P. Ševčenko, "Synaxaria and Menologia," in *A Companion to Byzantine Illustrated Manuscripts*, ed. Vasiliki Tsamakda (Boston: Brill, 2017), 319–327. In another context, "Kanonarion" can also designate a canonical work dealing with penances and confession. For example, see Frans van de Paverd, *The Kanonarion by John, Monk and Deacon and Didascalia Patrum*, Kanonika 12 (Rome: Pontificio Istituto Orientale, 2006).

kanonion (pl., kanonia). κανόνιον, τό (pl., κανόνια, τά). Lectionary guidelines. As used by Phountoulēs, the term designates guidelines for liturgical readings, which include tables summarizing the list of Gospel pericopes, epistle readings, and the days that these passages are read for the year based on the computation of the Pascha, along with a variety of additional information including the cycles of chant tones and eōthina gospels. The kanonia of Emmanouēl Glyzōnios and Neophytos from Kasos are contained in an Evangelistarion at the end of modern printed Gospel books. According to Phountoulēs, based on this work, Apostoloi are published and the standard rubrics of the Kyriakodromion are written. On the errors contained in these kanonia, see the extensive discussion in question 432.

katabasia (pl., katabasies). καταβασία, ἡ (pl., καταβασίες, αἱ). The heirmos that is repeated at the end of each ode of a canon. For a discussion of "katabasies," see question 469. See also the entry, proseirma.

kataklaston. κατακλαστόν, τό. Sometimes referring to the antidōron as a whole, but normally the specific portion used by the priest to excise those particles placed on the paten during the preparation of the eucharistic gifts for the living and those "fallen asleep."

katanyktikon (pl., katanyktika). κατανυκτικόν, τό (pl., κατανυκτικά, τά). A troparion with penitential content.

katasarkion. κατασάρκιον, τό. The white linen that is placed by the hierarch during the consecration directly on the marble of the holy altar table and tied to the legs that support it. For a discussion, see question 72. This linen is thought to symbolize that used to wrap the body of Christ and, in this sense, was derived from the Greek expression, "τὸ κατὰ σάρκα," Léon Clugnet, *Dictionnaire grec-français des noms liturgiques en usage dans l'Église grecque* (Paris: Alphonse Picard et Fils, éditeurs, 1895), 79.

kathisma (pl., kathismata). κάθισμα, τό (pl., καθίσματα, τά). One of the twenty sections of the 150 Psalms. Each kathisma has three staseis (the word "stasis" can mean a section and a position of standing; see the entry, stasis). The term, "kathisma," is derived from the fact that the faithful traditionally sat (καθίζειν, "to sit") at the troparia that were intercalated between the readings, which were also called "anapausima" (ἀναπαύσιμα, τά; meaning "those [kathismata] of repose" or "those [kathismata] of rest"). In old manuscripts of the Psalter, the word, "kathisma," always exists after the completion of the three staseis, which were thus called such because the psalms were chanted or read by monastics upright ("standing"), while the kathismata/troparia were chanted when they were seated. In parishes and other secular churches, these kathismata/troparia are chanted without the reading of the Psalms. In Matins, these troparia are chanted after the Six Psalms and the apolytikia. Kathismata can also be found in between the odes of the canons and are called, "mesōdia kathismata." Other services also contain kathismata, especially those that are modeled on Matins. On standing and sitting during the Psalter and the kathismata/troparia, see question 557.

katholikon (pl., katholika). καθολικόν, τό (pl., καθολικά, τά). The central temple of a monastery.

kekragarion (pl., kekragaria). κεκραγάριον, τό (pl., κεκραγάρια, τά). In modern use, the first and second verses chanted from Psalm 140 at Vespers ("Lord, I have cried to you…," "Κύριε ἐκέκραξα πρὸς σέ...," and, "Let my prayer be set forth…," "Κατευθυνθήτω ἡ προσευχή μου...") as well as the troparia that follow, which can also be called stichēra troparia of Vespers. (Tolika, 176).

kochliarion. κοχλιάριον, τό. Communion spoon. See also the entry, labis.

koinōnikon (pl., koinōnika). κοινωνικόν, τό (pl., κοινωνικά, τά). A communion hymn, the original purpose of which was to cover the communion of the clergy and people. The majority of and the most common koinōnika are psalmic verses. For discussion, see questions 338, 339, and 511.

kolyba; kollyba. κόλυβα, τά; κόλλυβα, τά. Boiled wheat grains used in memorial services for those who have "fallen asleep."

kontakion (pl., kontakia). κοντάκιον, τό (pl., κοντάκια, τά). This term refers to a form of ecclesiastical hymnology that consists of an introductory troparion, namely the prooimion (προοίμιον, τό), and of a series of twenty to thirty troparia, which are called oikoi (οἶκος, ὁ; pl., οἶκοι, οἱ). Each oikos consists of three to thirteen verses. The modern remnant of this form is the prooimion, which contains the subject of the feast, and the first oikos. They are read after the sixth ode of the canon in Matins and known respectively as the "kontakion" and "oikos." The prooimion is also chanted as the "kontakion" in the Divine Liturgy and other services, but not Vespers. (Tolika, 184).

koubouklion (pl., koubouklia). κουβούκλιον, τό (pl., κουβούκλια, τά). A canopy used to contain the epitaphios and to symbolize the place for the laying out of Christ's dead body, His deathbed, or the stone upon which, according to tradition, the body of Christ was placed after the unnailing for it to be anointed with myrrh by Joseph and Nikodēmos before its burial, the well-known "stone of the unnailing." See the discussion in question 357.

koukoulion. κουκούλιον, τό. Baptismal hood. This term is also used for the monastic fabric that drapes the monk's headdress and is only worn by tonsured monks, not novices.

kratēma. κράτημα, τό. Also known as "τεριρέμ, τό," an intentional elongation of a melody using syllables that do not form words to avoid the repetition of words and to cover periods of time as needed during liturgical celebrations.

Kyriakodromion (pl., Kyriakodromia). Κυριακοδρόμιον, τό (pl., Κυριακοδρόμια, τά). This term can designate a book containing the cycle of gospel and epistle readings for Sundays as well as pertinent homilies, or the cycle of Sunday gospel and epistle readings in general.

labis. λαβίς, ἡ. Communion spoon. See also the entry, kochliarion.

lamb. ἀμνός, ὁ. The excised portion of the offered loaf (prosphoro), which is consecrated as the Body of Christ. When baked, this portion is marked by means of a seal with the Greek letters "IC XC NI KA" (signifying, "Jesus Christ Conquers").

lamentation. ἐγκώμιο, τό (pl., ἐγκώμια, τά). The same word can be translated as "encomium" (pl., encomia). See the entry, encomium.

Lamentation upon the Grave. Ἐπιτάφιος Θρῆνος, ὁ. A popular modern ancillary publication for Great Week that is designed for the faithful to follow the Matins of Great Saturday.

Lamp-lighting. λυχνικός, ή, όν. Evening; of the service of Vespers.

lance. λόγχη, ή. During the preparation of the gifts, the lance is a liturgical implement used to seal and bless the bread being offered to God (prosphoro), and to excise the lamb and particles. It symbolizes the lance of the Crucifixion.

last communion. τελευταῖο ἐφόδιον, τό. The last provision, namely, the viaticum or communion of the dying.

lauds. αἶνοι, οἱ. Psalms 148–150, which are read or chanted in the service of Matins. Their name in Greek (αἶνοι, οἱ) is derived from the fact that many verses from Psalms 148 and 150 begin with the word, "αἰνεῖτε." In addition, the term "lauds" is used to designate the chanted verses of Psalm 150:6 ("Πᾶσα πνοὴ αἰνεσάτω τὸν Κύριον...") and of Psalm 148:1 ("Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν...") as well as the troparia that follow after the intoning of additional verses from Psalm 148–150. The chanted verses and the troparia are also known as the pasapnoaria (πασαπνοάρια, τά). (Tolika, 31).

leavetaking. ἀπόδοσις, ή. The day marking conclusion of a festal cycle after a great feast of the Lord or of the Mother of God or perhaps even of a great saint (see question 514), on which the troparia of the feast or celebration are almost entirely repeated.

leitourgika. λειτουργικά, τά. This term refers to a small collection of Byzantine chant music to cover the priest parts and responses after the Cherubic hymn up until "It is meet..." (Ἄξιόν ἐστιν); or the parts and responses themselves. Music is provided to cover the changes in tone, usually to match that of the cheroubikon. For an example, see Βασίλειος Κ. Νικολαΐδης, *Λειτουργικά* (Σταμπούλ: «ΝΟΥΡ», 1961).

Leitourgikon. Λειτουργικόν, τό. This is another name for the Hieratikon (Ἱερατικόν, τό), which is the priest's service book for the celebration

of the three Liturgies of the sacred Chrysostomos, Basileios the Great, and the Presanctified. See also the entries, Three Liturgies, The; and Divine Liturgies, The.

litany of peace. εἰρηνικά, τά. See the entry, synaptē.

litē. λιτή, ἡ. The word can be used to designate a procession, an addition to the narthēx in monastic temples, and a small supplicatory service chanted before the royal gates in the inner narthēx (in which case the word, "Litē," will be capitalized in the translation).

loukoumi (pl. loukoumia). λουκούμι, τό (pl., λουκούμια, τά). A traditional sweet confection composed of starch and sugar, often with nuts of various kinds as well as rosewater and mastic. This sweet is prevalent in Greek culture and in Asia Minor. On Mount Athos, monks frequently offer this sweet to visiting pilgrims upon arrival. For its use during weddings, see question 66.

makaria. μακαρία, ἡ. Funeral meal.

mandyas. μανδύας, ὁ. A hierarchical vestment decorated in the front with four squares (πόματα, τά) that symbolize the Old and New Testaments and long, multicolored stripes (ποταμοί, οἱ) that symbolize the teaching flowing from the bishop. (Larin, 153).

manikia. μανίκια, τά. See the entry, epimanikia.

martyrikon (pl., matyrika). μαρτυρικόν, τό (pl., μαρτυρικά, τά). One of four troparia chanted during Friday Vespers and Matins and during lauds of Saturday that are so named since they refer to the martyrs. (Tolika, 225).

meatfare week. ἑβδομὰς τῆς ἀποκρέω, ἡ (ἀπόκρεος, ἡ). The second preparatory week prior to Great Lent after which abstinence from meat is required. (Lampe, s.v. "ἀπόκρεος, ἡ").

megaleion. μεγαλεῖον, τό. A liturgical book containing the gospel readings.

megalynarion (pl., megalynaria). μεγαλυνάριον, τό (pl., μεγαλυνάρια, τά). Verses that are chanted and intercalated with the troparia of the ninth ode on feasts of the Lord and the Mother of God and, exceptionally, on feasts of great saints. The term is also used to designate the troparia that are chanted after the ninth ode at the end of a paraklētikos canon or, incorrectly chanted (according to Phountoulēs), at the dipytchs after "It is truly meet..." ("Ἄξιόν ἐστιν...") of the Divine Liturgy. (Tolika, 227).

melodically. ἐκφωνητικῶς. The equivalent of "μελωδικῶς" or "μελωδικά." As defined by Phountoulēs in questions 551–553, "in a tone higher than the prayers and with a simple musical recitation," and "in a loud" (μεγάλῃ) or "clear voice" (λαμπρᾷ τῇ φωνῇ). In questions 554–556, Phountoulēs states, "The exclamations, the doxological conclusions of the prayers, are said by the priest μελωδικῶς (ἐκφωνητικῶς)."

melodiously. ἐμμελῶς.

Mēnaion, (pl., Mēnaia). Μηναῖον, τό (pl., Μηναῖα, τά). A set of twelve liturgical books that contain the variable hymnography and other material for the immovable feasts and daily commemorations of the liturgical year for each day of the month. The twelve books correspond to each "month" (μήν, ὁ) of the year, from which their name is derived. See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 452–456.

Mēnologion (pl., Mēnologia). Μηνολόγιον, τό (pl., Μηνολόγια, τά). A collection that includes a listing of saints according to their dates of commemoration along with their lives and other material. When referring to a section of the Apostolos and that of the Gospel book, the term designates the commemoration of saints and fixed feasts according to date and their associated Scriptural readings. However, the term, "synaxarion," can also be used in a similar manner. On this fluidity of terminology, see Jacques Noiret, "Ménologes, synaxaires, ménées: Essai de clarification d'une terminologie," *Analecta Bollandiana* 86 (1968): 21–24; Nancy P. Ševčenko, "Synaxaria and Menologia," in *A Companion to Byzantine Illustrated Manuscripts*, ed. Vasiliki Tsamakda (Boston: Brill, 2017), 319–327; and Galadza, 308–309.

mesōdio kathisma (pl., mesōdia kathismata). μεσώδιο κάθισμα, τό (pl., μεσώδια καθίσματα, τά). In general, a short set of 2–4 kathismata that are inserted in between the odes of the canon, in this sense "intermediate" (mesōdia, μεσώδια). However, the "Service of the Funeral" in the Great Euchologion includes an intermediate kathisma inserted after the third ode of the canon.

Mesōrion (pl., Mesōria). Μεσώριον, τό (Μεσώρια, τά). An intermediate service for the Minor Hours (First, Third, Sixth, and Ninth Hours).

metheorta. μεθέορτα, τά. Afterfeast troparia that are sung on the days following a feast up until the leavetaking.

monophagia. μονοφαγία, ἡ. A fast that allows only one daily meal after the Ninth Hour.

mousa. μούσα, ἡ. A compressed sponge used for cleaning the paten and the antimēnsion.

myron. μύρον, τό. The oil of anointing employed for the mystery of holy chrismation following holy baptism, the reception of converts, the reconciliation of apostates (those who refuse to continue following, renounce, and abandon the Faith), the consecration of holy altars, the deposit of holy relics, the investment of Orthodox rulers, and other uses.

myron container. μυροδοχεῖον, τό.

narthēx. νάρθηξ, ὁ. An enclosed entrance area or vestibule of the temple considered part of the building but separate from the nave. Consequently, under the ancient penitential system of the Church, those faithful considered unable to otherwise participate in worship (such as penitents) were able to enter and remain in the narthēx. The entrance between the narthēx and the nave is called the royal gates (βασιλικαὶ πύλαι, αἱ).

nave. κυρίως ναός, ὁ. The central interior part of the temple.

nekrōsimon. νεκρώσιμον, τό. Funereal.

New Sunday. Καινὴ Κυριακή, ἡ. The Sunday of Thomas.

object of veneration. προσκύνημα, τό. Also, depending on context: "deep bow," "icon for veneration," and "reverence."

octave. ὀκταήμερο, τό. An eight-day afterfeast period often up until the leavetaking of the feast.

ode. ᾠδή, ἡ. An ode of a canon. In the translation, the term's strict transliteration is not followed due to its common English use as "ode." Each ode of a canon contains three to nine troparia. Canons often contain eight odes (with the second omitted). However, during Great Lent, canons with nine, four, three, and even two odes are encountered. The first troparion of each ode, consistent with which the remaining troparia of the ode are chanted, is called an heirmos. (Tolika, 163–164).

offikion (pl., offikia). ὀφφίκιον, τό (pl., ὀφφίκια, τά). An ecclesiastical office in the sense of rank.

oikonomia. οἰκονομία, ἡ. A Greek word that has at its root meaning the administration of a household (LSJ, v. "οἰκονομία, ἡ"). In Phountoulēs's work, the word designates the application of the holy canons to a specific context. Canonical strictness in application is known as "akribeia" (ἀκρίβεια, ἡ).

oikos (pl., oikoi). οἶκος, ὁ (pl. οἶκοι, οἱ). See the explanation of "oikos" in the entry, kontakion.

Oktōēchos. Ὀκτώηχος, ἡ. See the entry, Paraklētikē.

ōmophorion. ὠμοφόριον, τό. The liturgical vestment of a hierarch that is emblematic of the episcopal office as the image of Christ and symbolic of the bishop's ministry. It is worn on the shoulders to signify that the hierarch is an imitator of the Good and Great Shepherd who has been appointed to bear the weaknesses of the flock.

orarion; ōrarion. ὀραριον, τό; ὡράριον, τό. The liturgical stole of the deacon.

ordinary. ἀμνήμων, ον. A synonym for the term, "ferial" (λιτός, ή, όν). This adjective can be used to signify a day on which there is neither a celebration of a saint (a commemoration with a Liturgy) nor a feast. See question 510 for further discussion.

Panagia. Παναγία, ἡ. "All-holy One," the epithet of the Mother of God. The "Panagia" is also the bread that is elevated at the trapeza (common meal) of a monastery by a designated monk and in homes by a priest on feasts or when performing the "Service of the elevation of the Panagia, when one is about to leave on a journey" (ἀκολουθία ὑψώσεως τῆς Παναγίας, ὅταν μέλλει ἀποδημῆσαι τις ἐν ταξειδίῳ). After being "elevated" at the monastic trapeza, the bread in question (Panagia) is offered to all attending this meal, which is often accompanied by the chanting of "It is truly meet..." (Ἄξιόν ἐστιν...). In some monasteries on Mount Athos, when there are non-Orthodox visitors, care is taken to serve them after this general meal, likely because the trapeza is being viewed as an extension of common prayer from the sacred services that have just been concluded. See question 407 for additional discussion. For a text of the ceremony for the elevation of the Panagia at the monastic trapeza, see *Τάξις καὶ ἀκολουθία τῆς τραπέζης*

ὡς εἴθισται εἰς τὰς Ἱ. Μονὰς τοῦ Ἁγίου Ὄρους (Ἅγιον Ὄρος: ἐκδίδεται ὑπὸ τῶν ζηλωτῶν ἀγιορειτῶν πατέρων, 1980).

Panēgyrikon (pl., Panēgyrika). Πανηγυρικόν, τό (pl., Πανηγυρικά, τά). A liturgical book containing sermons according to the church calendar.

Pannychis (pl., Pannychides). Παννυχίς, ἡ (pl., Παννυχίδες, αἱ). Transliterated as "Pannychis" when used to describe a short asmatic service, a kind of small vigil, originally celebrated in the evening of all days of the year, but later limited to great feasts, Great Lent, and Great Week. The Pannychis was celebrated during the first hours of the night in parish temples of the Byzantine empire before the prevalence of the monastic Jerusalemite service of Compline. However, depending on context, the word has also been translated as "all-night vigil" or "vigil" in general. For a discussion of the Pannychis as an asmatic service, see questions 282 and 491.

Paraklēsis, (pl., Paraklēseis). Παράκλησις, ἡ (pl., Παρακλήσεις, αἱ); Παρακλητικός, ὁ (pl., Παρακλητικοί, οἱ). A supplicatory canon to the Mother of God. The "Small Paraklēsis" (Μικρὴ Παράκλησις, ἡ; Μικρὸς Παρακλητικός, ὁ) is attributed to Saint Theophanēs Graptos, the ninth century monastic hymnographer and defender of icon veneration, or Theostēriktos, also a monk and hymnographer of the ninth century. The "Great Paraklēsis" (Μεγάλη Παράκλησις, ἡ; Μεγάλος Παρακλητικός, ὁ) is attributed to the Byzantine emperor Theodōros II Laskaris (r. 1221–1258). Both canons are chanted alternatingly during the Dormition fast but can also be performed in whatever circumstances deemed necessary. (Tolika, 282).

paraklētikos canon. παρακλητικὸς κανῶν, ὁ. A special service and prayer that is chanted to invoke the intercession of the saints to whom it is addressed for the cure of the sick and other assistance. Examples of these include the "Small Paraklēsis" (Μικρὴ Παράκλησις, ἡ; Μικρὸς Παρακλητικός, ὁ) and the "Great Paraklēsis" (Μεγάλη Παράκλησις, ἡ; Μεγάλος Παρακλητικός, ὁ). The latter two are directed to the Theotokos. (Tolika, 282–283).

paraklētikos, ē, on. παρακλητικός, ή, όν. Supplicatory or intercessory.

Paraklētikē. Παρακλητική, ἡ. Known also as the Oktōēchos (Ὀκτώηχος, ἡ), this liturgical book contains hymnographic compositions for the variable parts of the daily services from Saturday Vespers until the following Saturday Matins arranged on an eight-week cycle according to

the eight tones. See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 452.

pasapnoaria. πασαπνοάρια, τά. A term used to designate the chanted verses of Psalm 150:6 ("Πᾶσα πνοὴ αἰνεσάτω τόν Κύριον...") and of Psalm 148:1 ("Αἰνεῖτε τὸν Κύριον ἐκ τῶν οὐρανῶν...") as well as the troparia that follow after the intoning of additional verses from Psalm 148. See also the entry, lauds.

paschalion (pl., paschalia). πασχάλιον, τό (pl., πασχάλια, τά). This term can designate both the dating computations for Pascha as well as the resulting tables that list the yearly dates for Pascha and often also the dependent cycle of moveable feasts and holy days.

pearl. μαργαρίτης, ὁ. A portion of the consecrated Bread that has become the Body of Christ.

Pentēkostarion (pl., Pentēkostaria). Πεντηκοστάριον, τό (pl., Πεντηκοστάρια, τά). The liturgical book that contains hymnographic compositions for the services dependent on the Paschal cycle from the Sunday of Pascha up until the Sunday of All Saints. See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 449–451.

perissē. περισσή, ἡ. The double final repetition of an entire troparion. Sometimes the term refers to a second refrain substituted at the end of the antiphon for the final repetition of the troparion. For additional discussion, see question 469 and Robert F. Taft, *A History of the Liturgy of St. John Chrysostom: Vol. II, The Great Entrance: A History of the Transfer of Gifts and Other Preanaphoral Rites*, OCA 200, 4th ed. (Rome: Pontifical Oriental Institute, 2004), 88.

pezē (pl., pezes). πεζή, ἡ (pl., πεζές, αἱ). Pezes katabasies are those written in a more common and plain style (prose), while iambic katabasies follow a meter having roots in classical poetry and use elevated speech. See also the entry, iambic.

phelonion; phainolion; phelōnion. φελόνιον, τό; φαινόλιον, τό; φελώνιον, τό. The outer liturgical garment of a presbyter.

phēmē. φήμη, ἡ. An acclamation and prayer for a long life of a hierarch that contains his name and title. See also the entry, euphēmē.

phōtagōgikon (pl., phōtagōgika). φωταγωγικόν, τό (pl., φωταγωγικά, τά). The exaposteilaria of Great Lent that are chanted at the end of Matins and just prior to lauds.

phōtizomenos (pl., phōtizomenoi). φωτιζόμενος, ὁ (pl., φωτιζόμενοι, οἱ). Catechumens who from the middle of Great Lent were preparing to receive holy baptism during the vigil of Pascha. See questions 230 and 580.

plērōma. πλήρωμα, τό. The fullness, plenitude, and divine perfection of the Church. (Lampe, s.v. "πλήρωμα, τό").

plērōtika. πληρωτικά, τά. The "litany of completion," the Greek and English names of which are taken from the first word of its first petition, "Πληρώσωμεν" (let us complete). This litany is also known by the term, "δέησις, ἡ" (supplication). This litany is divided into two parts. The response to the first set of petitions is "Lord have mercy" (Κύριε ἐλέησον) and to the second, "Grant this O Lord" (Παράσχου Κύριε).

polychronion. πολυχρόνιον, τό. See the entry, polychronismos.

polychronismos (pl., polychronismoi). πολυχρονισμός, ὁ. (pl., πολυχρονισμοί, οἱ). An acclaimed prayer for a long life. Also known as a "polychronion" (πολυχρόνιον, τό). See questions 225 and 396.

polyeleos (pl., polyeleoi). πολυέλεος, ὁ (pl., πολυέλεοι, οἱ). The part of the Matins during which Psalm 134, Psalm 135, and the eklogē (ἐκλογή, ἡ) are read or chanted. Each verse of Psalm 135 ends with the phrase "because His mercy is forever" (ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ). The name of this part of Matins is often attributed to the repetition of this phrase. In addition, during the chanting of the polyeleos, there is a tradition in monasteries for the oil lamps and candles of the chandeliers to be moved in a circular motion and the lamps before the icons of the iconostasis to be rocked from left to right in a pendulum motion. Such a chandelier is called a "polyelaios" (πολυέλαιος, ὁ). The "eklogē," a kind of composite polyeleos dedicated to the saint or feast, is often added to Psalms 134 and 135. The polyeleos is chanted between the second and third kathismata of Matins. (Tolika, 299). See also the entry, eklogē.

Praxapostolos (pl., Praxapostoloi). Πραξαπόστολος, ὁ (pl., Πραξαπόστολοι, οἱ). A lectionary used only at the Divine Liturgy, which contains the New Testament readings apart from the gospels and the book of Revelation. (ODB 2:1712–1713). See also the entry, Apostolos.

prokeimenon (pl., prokeimena). προκείμενον, τό (pl., προκείμενα, τά). At its root meaning, a prokeimenon is a chanted verse taken from a psalm. After selection, the chosen verse was detached from its context and placed at the beginning of the psalm. In Greek, "ἔκειτο πρό — προ–έκειτο" (ekeito pro — pro–ekeito, "it was placed before") the psalm, and for this reason was named a "προκείμενον" (prokeimenon), namely a preceding verse. For discussions of "prokeimena" in various services (Divine Liturgy, Vespers, Matins, and others) and distinctions between the prokeimena of Vespers, the prokeimena of Matins, the prokeimena of the readings, and so forth, see especially questions 307, 315, 340, 344, 398, and 399. Compare also the discussion in Tolika, 302.

prooimion (pl., prooimia). προοίμιον, τό (pl., προοίμια, τά). See the explanation of this term in the entry, kontakion.

proparamonē. προπαραμονή, ἡ. The "eve of the eve," namely the day prior to an eve.

propsalma (pl., propsalmata). πρόψαλμα, τό (pl., προψάλματα, τά). A brief introductory verse chanted before a troparion, often taken from but not confined to the Psalms, for example, "Glory to your Holy Resurrection, O Lord" (Δόξα τῇ ἁγίᾳ ἀναστάσει σου, Κύριε). The verb, "προψάλλεσθαι," can be translated as "to be chanted before" or "to chant as a propsalma."

proseirma. πρόσειρμα, τά. The proseirma, which are katabasies or heirmoi, function like prosomoia in following a model. Similar to an automelon, the model is another heirmos that sets the melody and rhythm, but is not itself chanted. For a discussion, see question 534. In the translation, this word appears only in the plural.

proskomidē. προσκομιδή, ἡ. In modern use, the offertory rite of preparing the bread and chalice before the celebration of the Eucharist. In this sense, often used interchangeably with prothesis.

proskynētarion. προσκυνητάριον, τό. A stand or display on which the Gospel book and icons are placed for veneration.

prosomoion (pl., prosomoia). προσόμοιον, τό (pl., προσόμοια, τά). A troparion, which as regards to rhythm and melody has an automelon as its model. In printed texts, the tone and incipit of the automelon are cited before the text of the prosomoia to be chanted. (Tolika, 303). For a discussion of prosomoion, see questions 585–587.

prosphoro (pl., prosphora); prosphora (pl., prosphorai or prosphores). πρόσφορο, τό (pl., πρόσφορα, τά); προσφορά, ἡ (pl., προσφοραί or προσφορές, αἱ). The bread offered and prepared for the eucharistic celebration and stamped with a seal. (ODB 3:1740).

prostration. μετάνοια, ἡ. The word, "προσκύνησις, ἡ," can also mean "prostration," depending on context.

prostration, to make a. προσκυνεῖν.

prothesis. πρόθεσις, ἡ. In modern use, this term can be used with the same meaning as proskomidē, namely the offertory rite of preparation of the bread and chalice before the celebration of the Eucharist. However, the term can also mean both the place in the sanctuary where the prothesis is performed and the offering itself. (ODB 3:1743).

prōtopapas. πρωτοπαπᾶς, ὁ. An honorific ranked office bestowed to married priests.

prōtopsaltēs. πρωτοψάλτης, ὁ. A title as well as a description of the role of chief chanter.

Proverb, The. Παροιμία, ἡ. A liturgical reading from the book of Proverbs.

ravdos. ῥάβδος, ἡ. An episcopal staff. The transliteration was made as "ravdos" to maintain consistency with predominant modern use and pronunciation.

Renewal Week. διακαινήσιμος, ἡ. The week from the Sunday of Pascha until the Sunday of Thomas. For a discussion, see ΘHE 4:1137–1138.

Renewed Sunday. Νέα Κυριακή, ἡ. The Sunday of Thomas.

requiem Liturgy. ἐπιμνημόσυνη λειτουργία, ἡ. Divine Liturgies that are celebrated on days dedicated for the repose of those who have fallen asleep. Typically, a memorial service would be appended and, according to modern custom, a special troparion dedicated to the dead added in the Liturgy before the kontakion.

resurrectional troparia. ἀναστάσιμα, τά.

reverence. προσκύνημα, τό. Also, depending on context: "deep bow," "icon for veneration," and "object of veneration." In addition, the word, "προσκύνησις, ἡ," can also mean "reverence" depending on context.

royal gates. βασιλικαὶ πύλαι, αἱ. The entrance between the narthēx and the nave. For an example, see the illustrations included in this volume.

sacred-service. ἱερουργία, ἡ. This term refers to "holy work and priestly functions" and may also "refer to Christ's life, death, and Resurrection, as well as to the act of consecrating the eucharist in the liturgy." (Steven Hawkes-Teeples, *St. Symeon of Thessalonike*, 64).

sakkos. σάκκος, ὁ. Originally this long, loose-fitting tunic was an honorific vestment worn by Roman consuls and emperors, which was bestowed by the latter upon patriarchs. However, gradually the sakkos became adopted by all bishops. (Larin, 213–217; Woodfin, 25–28).

salutations. χαιρετισμοί, οἱ. A service that is chanted during the first four Fridays of Great Lent and is joined to Compline. These services are sections of the Akathist Hymn, which is chanted complete on the Fifth Friday of Great Lent in parishes. For their relationship to the Liturgy of the Presanctified and Compline, see questions 322 and 356.

sanctuary. ἱερατεῖον, τό; ἱερό, τό. See the entry, bēma.

schēma. σχῆμα, τό. This word can be used to denote the outward appearance of a person and his or her status in life. Thus, in the case of monks, it can mean either the habit proper (clothing) or the monastic way of life. For a discussion of the monastic schēma, see ODB 3:1849. The word can also signify a reverence or inclination made by a clergyman to an ecclesiastical superior or the people, see Léon Clugnet, *Dictionniare grec-français des noms liturgiques en usage dans l'Église Grecque* (Paris: Alphonse Picard et Fils, éditeurs, 1895), 147. In addition, the term can be used to designate a structure or framework.

sēmantron. σήμαντρον, τό. An idiophone musical instrument or a sound object that is used instead of or with bells in monasteries and chapels. It can be a narrow wooden board or metal, either portable or permanently mounted, which is struck in a rhythmic manner. In some monasteries, the word, "talanton" (τάλαντον, τό), is reserved for the portable wooden board, and "sēmantron" for the fixed metal or larger board. These instruments are used for calls to prayer and to trapeza. (Tolika, 320).

sequence. σειρά, ἡ. The word is translated in this manner especially when used for a series of Scriptural readings.

sexton. νεωκόρος, ὁ. Traditionally, the person assigned to keeping the temple in good order, cleaned, and supplied.

single focused prayer. μονολόγιστος εὐχή, ἡ. The prayer to Jesus alone, namely, the Jesus prayer, "Κύριε Ἰησοῦ Χριστέ [Υἱὲ τοῦ Θεοῦ] ἐλέησόν με τὸν ἁμαρτωλόν." The adjective "μονολόγιστος, η, ον" can be translated literally as "focused on one thing."

Six Psalms. ἑξάψαλμος, ὁ. The six psalms (3, 37, 62, 87, 102, and 142) that are divided into two three-psalm antiphons and read at the beginning of Matins (except during "renewal week," not including the Matins of the Sunday of Thomas). (Tolika, 114).

skeuophylakion. σκευοφυλάκιον, τό. In current use, an area of the temple where vestments and sacred vessels are stored, usually within the altar area. In early Constantinopolitan use, the skeuophylakion was a separate building.

solea. σολέας, ὁ; σωλέας, ὁ; σολαία, ἡ; σολέα, ἡ; σολεία, ἡ; σωλεία, ἡ; σολεῖον, τό; σωλεῖον, τό. A raised extension of the bēma between the nave and the iconostasis.

stasidion (pl., stasidia). στασίδιον, τό (pl., στασίδια, τά). The term refers to a seat that is generally used in a monastic chapel or temple. These seats can also be used in parish temples. In question 557, Phountoulēs states regarding their construction in modern monasteries, "For the synaxes, the worshipers invented stasidia, which, when properly constructed, such as for example on the Holy Mountain, are a marvel of knowledge of the human body's anatomy. They enable propping up the one praying when he stands upright, supporting him in a half-seated posture, and relaxing him when he is seated." Such seats are also designed to allow the worshipper when seated to rest his or her head on the arm rest. For an example, see the illustrations included in this volume.

stasis (pl., staseis). στάσις, ἡ (pl., στάσεις, αἱ). Each kathisma of the Psalter is divided into three sections called by this term. The word can also be used to designate a grouping, a station or position of standing, a division, or an interruption for prayer and litanies.

staurion (pl., stauria). σταυρίον, τό (pl., σταυρία, τά). Phountoulēs defines "σταυρία, τά" as "a strip of cloth or a cord that was put around the neck and was brought crosswise to the chest and then tied in the back or at the waist of the baptized." Other Greek terms having a similar meaning include: "ζώνη, ἡ," "σταυρόν, τό," and "σταυρίον, τό." For a discussion, see questions 348–350.

stauroanastasimos. σταυροαναστάσιμος, ον. A troparion that has the Crucifixion and the Resurrection for its subject.

staurōsimon (pl., stavrōsima). σταυρώσιμον, τό (pl., σταυρώσιμα, τά). A troparion that has the Crucifixion for its subject.

staurotheotokion (pl., stavrotheotokia). σταυροθεοτοκίον, τό (pl., σταυροθεοτοκία, τά). A troparion that has the Theotokos at the Crucifixion for its subject.

sticharion. στιχάριον, τό; στοιχάριον, τό. A tunic worn under other liturgical vestments by deacons, presbyters, and hierarchs. (Larin 199–202; Woodfin 6, 9–10, 15).

stichēron (pl., stichēra). στιχηρόν, τό (pl., στιχηρά, τά). A troparion before which verses are melodically intoned, such as a psalmic verse (στίχος, ὁ), from which the name of the troparion is derived. Examples include the stichēra of lauds in Matins that are chanted after the verses of Psalm 150 and the stichēra of Vespers that are chanted after the last verses of Psalm 141 and the verses of Psalm 129. (Tolika, 333).

stichologia (pl., stichologies). στιχολογία, ἡ (pl., στιχολογίαι, αἱ). The recitation or chanting of the verses (stichoi; στίχοι, οἱ) of entire Psalms or a series of Psalms. The intercalation of a series of psalmic verses for chanting with troparia. The term can also designate service books (φυλλάδες) containing psalmic verses in current use for chanting with troparia. When used as a service book, the term is capitalized in the translation. See question 495 for both an extended discussion of the intercalation of verses and the use of the term, "Stichologia," to designate a service book. The plural "stichologies" was used to accommodate English usage.

stichos (pl., stichoi). στίχος, ὁ (pl., στίχοι, οἱ). A verse.

Sunday of Inauguration. Κυριακὴ τῶν Ἐγκαινίων, ἡ. The Sunday of Thomas.

Sylleitourgikon (pl., Sylleitourgika). Συλλειτουργικόν, τό (pl., Συλλειτουργικά, τά). See the entry, Enkolpion.

synaptē (pl., synaptes). συναπτή, ἡ (pl., συναπτές, αἱ). A series of supplications in the form of a litany that are distinguished according to length and content as "great synaptē" (μεγάλη συναπτή, ἡ) or "small synaptē" (μικρὰ συναπτή, ἡ). In the case of the "great synaptē," since the first of its petitions begins with, "In peace let us pray to Lord" (Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν...), this "synaptē" is also called the

"litany of peace" (εἰρηνικά, τά). This litany is also known as, "δέησις, ἡ" (supplication), because its petitions end with the verb, "δεηθῶμεν" (let us supplicate or pray). The response to each petition is "Lord have mercy" (Κύριε ἐλέησον), but in the case of the last, "To you, O Lord" (Σοὶ Κύριε). At their conclusion, the exclamation, "For to you are due all glory..." (Ὅτι πρέπει σοι πᾶσα δόξα...), seals the preceding prayer. The "small synaptē" consists of three petitions: "Again and again in peace let us pray to the Lord" (Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν), "Help us, save us, have mercy on us, and protect us, O God, by your grace" (Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι), and "Commemorating our most holy, pure..." (Τῆς παναγίας ἀχράντου...). The response to first two petitions is "Lord have mercy" (Κύριε ἐλέησον), but in the case of the last, "To you, O Lord" (Σοὶ Κύριε). At their conclusion, an exclamation seals a preceding prayer and varies according to the latter. For an additional discussion of the "great synaptē" (μεγάλη συναπτή, ἡ) or "small synaptē" (μικρὰ συναπτή, ἡ), see question 310.

synaxarion (pl., synaxaria). συναξάριον, τό (pl., συναξάρια, τά). Believed to be originally a text that related the life, work, and miracles of the saints of the Church. The name "synaxarion" is thought to be derived from the fact that the text was read in the synaxis (σύναξις, ἡ) for the commemoration of a saint. At present, the synaxarion is the commemoration of the names of the saints that are celebrated each day as they are presented in the Mēnaia, where for each one there often exists a couplet epigram and brief biography. (Tolika 347–348). However, when used to refer to a section of a lectionary, the term can have the same meaning as Mēnologion. On this fluidity of terminology, see Jacques Noiret, "Ménologes, synaxaires, ménées: Essai de clarification d'une terminologie," *Analecta Bollandiana* 86 (1968): 21–24; Nancy P. Ševčenko, "Synaxaria and Menologia," in *A Companion to Byzantine Illustrated Manuscripts*, ed. Vasiliki Tsamakda (Boston: Brill, 2017), 319–327; and Galadza, 308–309.

synaxis (pl., synaxes). σύναξις, ἡ (pl., συνάξεις, αἱ; to maintain consistency with predominant English usage, the plural is not strictly transliterated, but simply rendered with "es"). The assembly of the faithful. The word also signifies the "concomitant feast" on the day after a major celebration, where persons who were actively involved in the sacred events of the feast (celebrated the day before) are commemorated the day after. (Galadza, 395).

Synekdēmos (pl., Synekdēmoi). Συνέκδημος, ὁ (pl., Συνέκδημοι, οἱ). Literally, a "companion" or "fellow traveler." The term refers to a popular book used by the faithful as an accompaniment to following the sacred services.

Synopsis (pl., Synopses). Σύνοψη, ἡ (pl., Συνόψεις, αἱ, the Greek plural is not strictly transliterated in English, but simply rendered with "es"). Literally, "synopsis" or "summary." This type of popular service book is used by the faithful to follow the sacred services, especially those of "Great Week." The book is often entitled, "Ἱερὰ Σύνοψις, ἡ" (The Sacred Synopsis).

synthronon. σύνθρονον, τό. The seating for the clergy in the apse of Byzantine temples. For an example, see the illustrations included in this volume.

taxis (pl., taxeis). τάξις, ἡ (pl., τάξεις, αἱ). Depending on context, the term can mean the liturgical order of services, discipline in general, and rank among the clergy.

temple. ναός, ὁ. This term refers to the building used for Christian worship. Phountoulēs rarely uses the lowercased word "church" (ἐκκλησία, ἡ) to denote the physical structure. Otherwise, the capitalized word "Church" is used to denote the synaxis of the believers and the Body of Christ, and not a structure.

tetraōdion (pl., tetraōdia). τετραῴδιον, τό (τετραῴδια, τά). Four odes. A canon that consists of four odes. In the translation, the term is translated as "four odes" or transliterated as "tetraōdion" depending on what best conveys the meaning of a specific discussion.

Theotokarion. Θεοτοκάριον, τό. A liturgical book that contains troparia and canons dedicated to the Theotokos.

theotokion. θεοτοκίον, τό. A troparion that is dedicated to the Theotokos.

Three Liturgies, The. Αἱ Τρεῖς Λειτουργίαι. A liturgical book designed mainly for the celebration of the three Liturgies of the sacred Chrysostomos, Basileios the Great, and the Presanctified. Editions also include other varying material including epistle and gospel readings, troparia, and content relative to the celebration of services from the daily cycle. The book is alternatively designated by the title, "Αἱ Θεῖαι Λειτουργίαι" (The Divine Liturgies). See also the entries, Leitourgikon and Hieratikon. For a discussion of printings and

variants, see Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 437–439).

To the Lord, the. τὰ Πρὸς Κύριον; τὰ προσκύρια. The eighteenth kathisma (Psalms 119–133). The Greek terms for this kathisma are derived from the beginning verse of Psalm 119: "Πρὸς Κύριον ἐν τῷ θλίβεσθαί με ἐκέκραξα…" (To the Lord I cried when I was being afflicted…).

transubstantiate, to. μετουσιῶ, όω. A verb used to describe the consecration of the eucharistic elements into the Body and Blood of Christ. In Phountoulēs's work, the term is employed in connection with Roman Catholicism or quoted from other authors who use this terminology.

trapeza (pl., trapezas). τράπεζα, ἡ (pl., τράπεζαι, αἱ). The trapeza is the common meal of the monasteries. It can also refer to the refectory and even the table. Based on the standard use in liturgical studies, the plural will follow conventional English pluralization rather than a strict transliteration of the Greek.

trapezarēs. τραπεζάρης, ὁ. The refectioner in a monastery.

triadikon (pl., triadika). τριαδικόν, τό (pl., τριαδικά, τά). A troparion dedicated to the Holy Trinity.

trikērion. τρικήριον, τό. A three-branched candelabra used in hierarchical celebrations.

triōdion, pl. triōdia. τριῴδιον, τό (pl., τριῴδια, τά). Three odes. A canon that consists of three odes. In the translation, the term is translated as "three odes" or transliterated as "triōdion" depending on what best conveys the meaning of a specific discussion.

Triōdion (pl., Triōdia). Τριῴδιον, τό (pl., Τριῴδια, τά). The liturgical book that contains hymnographic compositions and scriptural readings, as well as prescriptions of patristic texts, to be chanted and read in sacred services, during the period of Great Lent and the preceding preparatory weeks, from the Sunday of the Publican and the Pharisee up until Great Saturday. The name of the book is derived from the three-ode canon (τριῴδιον, τό; triōdion). (Galadza, 395). See also the discussion in Stefanos Alexopoulos–Dionysios Bilalis Anatolikiotes, "Towards a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey," *Ecclesia orans* 34 (2017): 447–448.

trisagion (pl., trisagia). τρισάγιον, τό (pl., τρισάγια, τά). The trisagion hymn, "Holy God, Holy Mighty, Holy Immortal, have mercy on

us" (Ἅγιος ὁ Θεός, Ἅγιος Ἰσχυρός, Ἅγιος Ἀθάνατος, ἐλέησον ἡμᾶς). At times, the term "trisagion" refers to a liturgical unit, which includes the trisagion hymn as well as other elements, such as a prayer. When capitalized in the present translation, the term, "Trisagion," refers to a memorial service celebrated for the repose of the dead.

Trithektē (also, Tritoektē). τριθέκτη, ἡ; τριτοέκτη, ἡ. A service of the secular or asmatic Typikon celebrated during the days of Great Lent between the Third and Sixth Hours. For studies of the "Trithektē," see: M. Arranz, "Les prières prebytérales de la Tritoekti de l'ancien Euchologe byzantin," *OCP* 43 (1977): 70–93, 335–354; and Ἰωάννης Φουντούλης, *Ἀκολουθίαι τοῦ Νυχθημέρου, Κείμενα Λειτουργικῆς, Τεῦχος* 1' (Θεσσαλονίκη: Μέλισσα, 1994), 11–44.

troparion (pl., troparia). τροπάριον, τό (pl., τροπάρια, τά). An ecclesiastical hymn. Troparia are generally distinguished and named based on form, manner of chanting, and content. Examples categorized according to form include: evlogētaria, antiphons, kathismata, apolytikia, kontakia, stichēra, aposticha, and doxastika. Examples, according to the manner of chanting include: automela, prosomoia, and idiomela. Examples, according to content, include: triadika, anastasima, and stauroanastasima. (Tolika, 386).

typika. τυπικά, τά. In the present translation, when in lowercase, the term refers to the service of the typika. See questions 413–414 concerning the service's development and use. When capitalized, the word denotes the plural for the liturgical book of the Typikon.

Typikon (pl., Typika). Τυπικόν, τό (pl., Τυπικά, τά). According to the liturgical scholar, Robert Taft, the "typikon (τυπικόν) is one of two Byzantine liturgical books with rules governing the celebration of services: where the diataxis gives the rubrics regulating the ordinary structure of services, the typikon indicates what is proper to each day of the year. There are three types of liturgical typikon: the 'cathedral' Typikon of the Great Church for the rite of Hagia Sophia and other secular churches, and two 'monastic' forms, the Stoudite and Sabaitic Typika, which regulated services in monasteries" (ODB 3:2131–2132). Phountoulēs frequently cites the two main applications of the Sabaitic Typika for parish worship in the contemporary Church of Greece: Κωνσταντίνος ὁ Βυζάντιος, Πρωτοψάλτης, *Τυπικὸν Ἐκκλησιαστικὸν κατὰ τὴν τάξιν τῆς τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας*, 2nd ed., 7th printing (Ἐν Κωνσταντινουπόλει: Γεώργιος Σεϊτανίδης, 1874) and Γ. Βιολάκης,

Τυπικὸν τῆς τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας (Ἀθῆναι: Μιχαὴλ Σαλίβερος, 1921). The first work was originally printed in 1838 and underwent two editions and a final seventh printing, which is the one referenced throughout the five volumes of Phountoulēs's work. When referring to the liturgical book in the present translation, the word will be capitalized.

union. ἕνωσις, ἡ. See the entry, commixture.

upper throne. ἄνω καθέδρα, ἡ. The central raised seat for the hierarch in the synthronon (the seating reserved for the clergy in the apse of Byzantine temples). For an example, see the illustrations.

veil. κάλυμμα, τό. The term, "βῆλον, τό (pl., βῆλα, τά)," which is derived from the Latin "velum (pl. vela)," can also signify a curtain. See also the entry, curtain.

veneration. προσκύνησις, ἡ. Also depending on context, the term can mean "prostration" and "reverence."

women's section. γυναικωνίτης, ὁ. A separate area of the temple that is designated for women worshippers. For a discussion, see Robert Taft, "Women at Church in Byzantium: Where, When–And Why?" *DOP* 52 (1998): 27–87. For an example, see the illustrations included in this volume.

xerophagy. ξηροφαγία, ἡ. A strict form of fasting that involves eating only dry and raw foods (such as vegetables, legumes, nuts, and dried fruits).

zeon. ζέον, τό. The addition of hot water to the chalice or the hot water itself. The zeon is termed one of the "liturgical acts" (λειτουργικὲς πράξεις, οἱ). These acts also include the fraction or breaking (κλάσις, ἡ) and commixture or commingling (ἕνωσις, ἡ). In English, they are also known as the "manual acts."

zōnē. ζώνη, ἡ. A vestment worn by presbyters and hierarchs that consists of a broad band tied in the back as a belt. See question 61 for the discussion of its use.

Illustrations

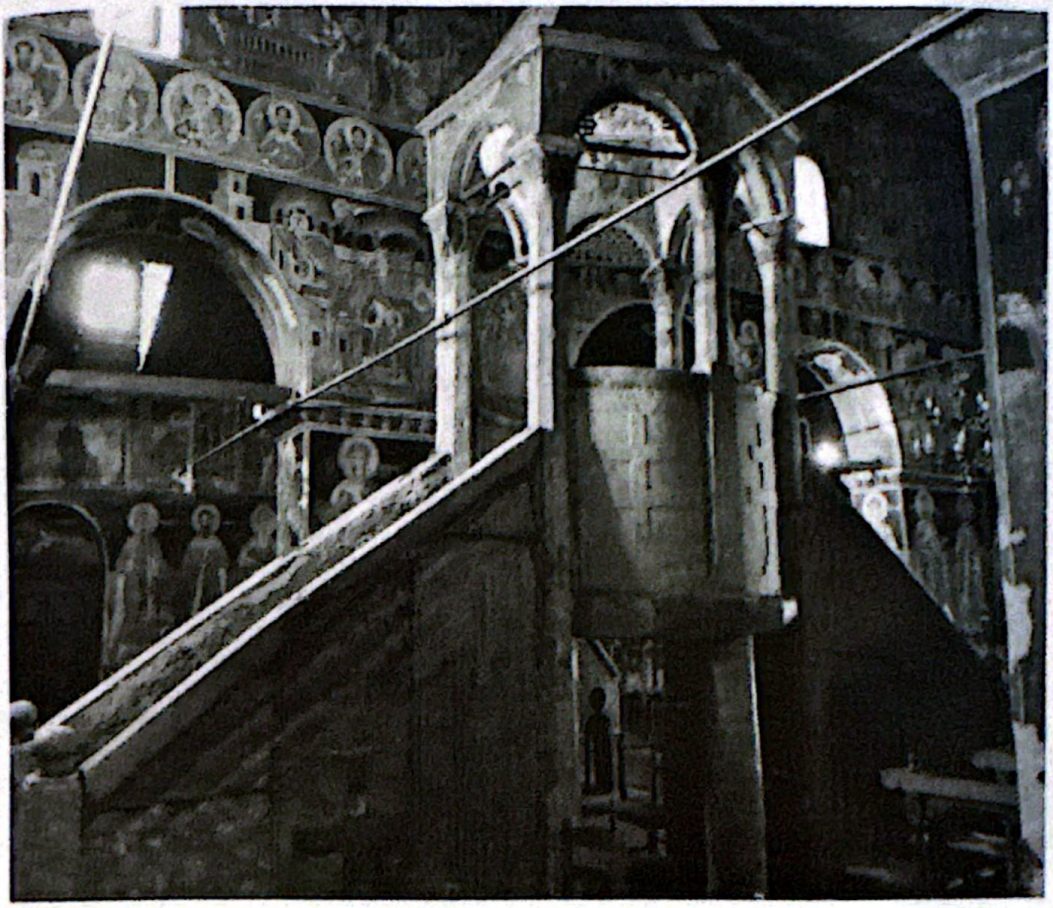
Chapel (παρεκκλήσιον, τό) next to the main monastery temple.

Such chapels can be located on the aisles, in separate sections of larger temples, or even within the boundaries of a parish and monastery. Small chapels can also be embedded in monastery buildings, such as a tower. This word can be understood as being in distinction from the central temple or altar. See also question 80 for a discussion of chapels versus the central temple.

Photograph of the Monastery of Saint Geōrgios Selinaris (Lasithi, Greece).

Countryside church of Saint John the Forerunner (Vilia, Attica, Greece).

Countryside churches (ἐξωκκλήσια, τά) are chapels or small temples located often "outside" (ἔξω) villages and towns, and frequently placed on property donated by farmers and other landholders. While today such a temple is classified as a countryside church, this specific chapel may be a remnant of a vibrant monastic community that thrived on the slopes of Mount Kithairon many centuries ago.



Byzantine ambōn (ἄμβων, ὁ) in the temple of the Dormition of the Theotokos (Kalampaka, Greece). For a discussion, see questions 557–558.

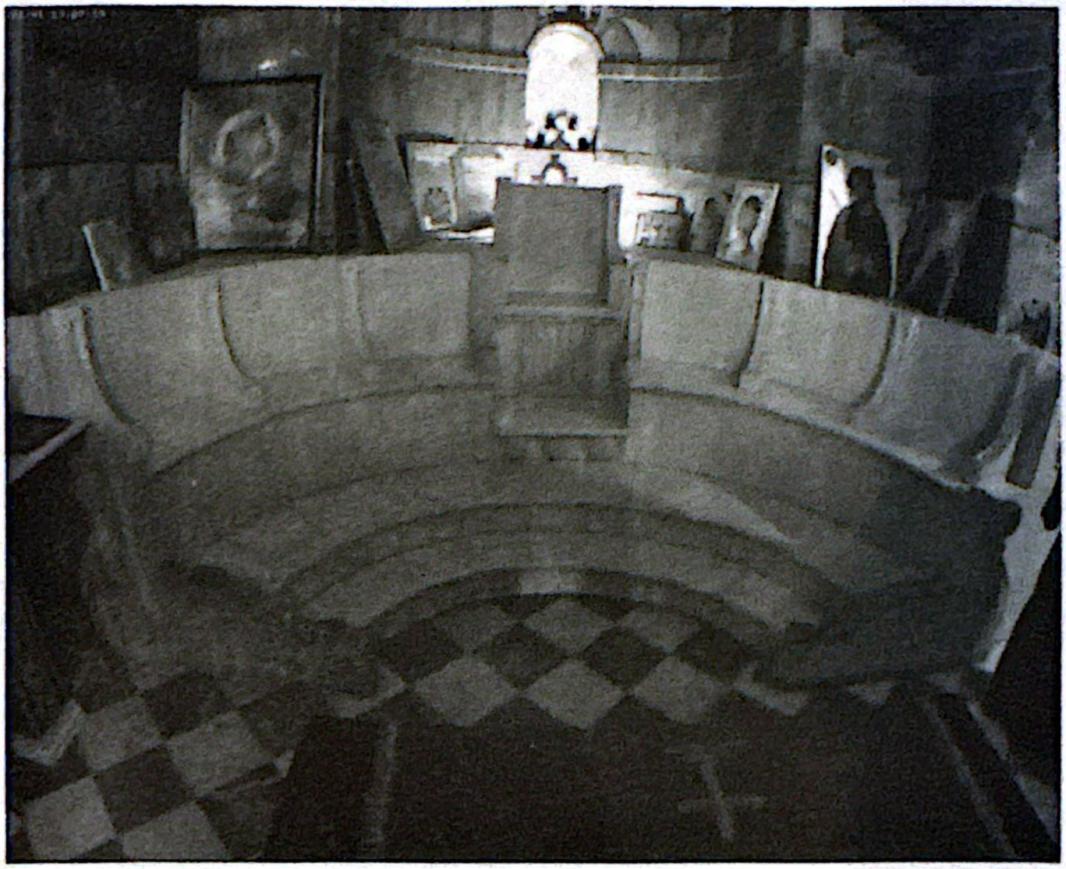
During the Byzantine period, this pulpit was usually located in the center of the temple with stairways on either side.

Published with the permission of the Metropolis of Stagoi and Meteora.

Ambōn (ἄμβων, ὁ) in the Byzantine style located in a side chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).

During the Byzantine period, this pulpit was usually located in the center of the temple with stairways on either side.

Photographed and published by permission of the Very Rev. Archimandrite Fr. Maximos Pavlidēs, proistamenos, in memory of the Very Rev. Archimandrite Porphyrios Dellēs who selflessly dedicated his life work to building, expanding, and adorning the temple of Saint Andreas in the most traditional manner possible over three decades of service.



Synthronon (σύνθρονον, τό) in the Byzantine style located in a side chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).

The seating for the clergy in the apse of Byzantine temples. The upper throne (ἄνω καθέδρα, ἡ) for the hierarch is in the center.

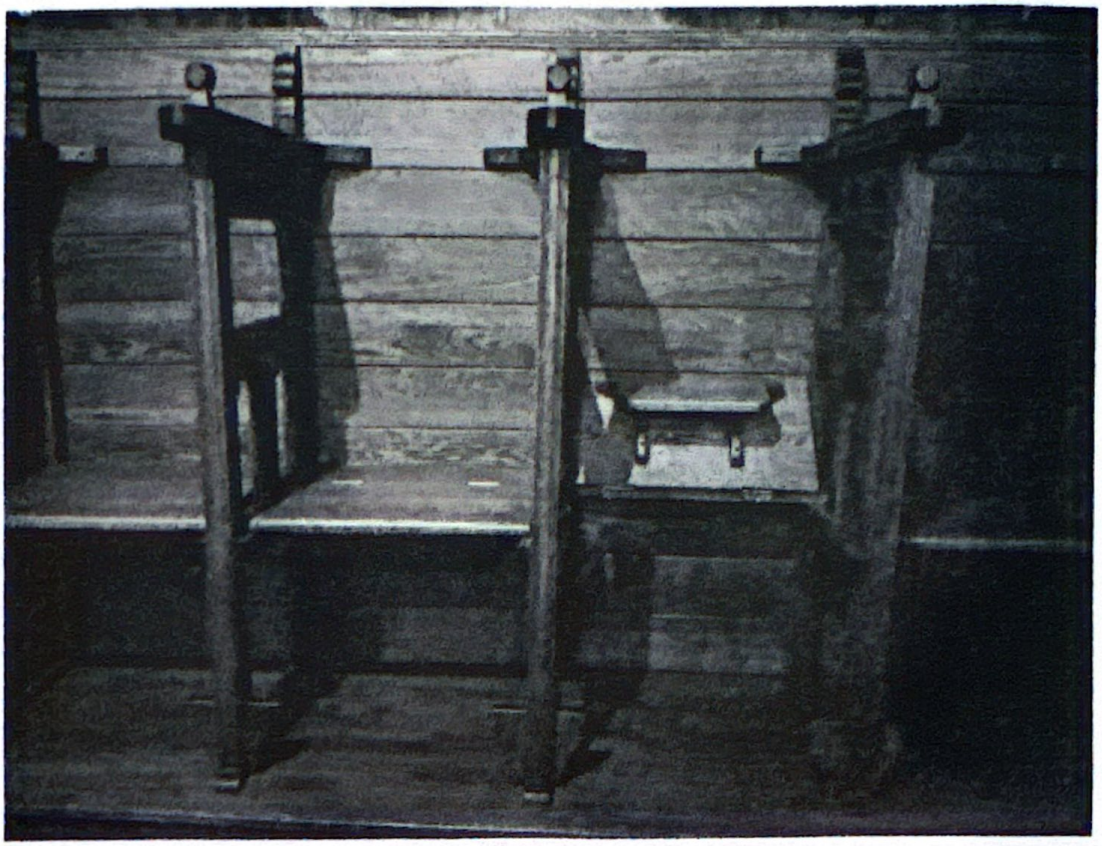
Photographed and published by permission of the Very Rev. Archimandrite Fr. Maximos Pavlidēs, proistamenos, in memory of the Very Rev. Archimandrite Porphyrios Dellēs who selflessly dedicated his life work to building, expanding, and adorning the temple of Saint Andreas in the most traditional manner possible over three decades of service.

Hierarchical service with the full use of the synthronon (σύνθρονον, τό) in the the temple of the Dormition of the Theotokos (Kalampaka, Greece).

The seating for the clergy in the apse of Byzantine temples. The upper throne (ἄνω καθέδρα, ἡ) for the hierarch is in the center.

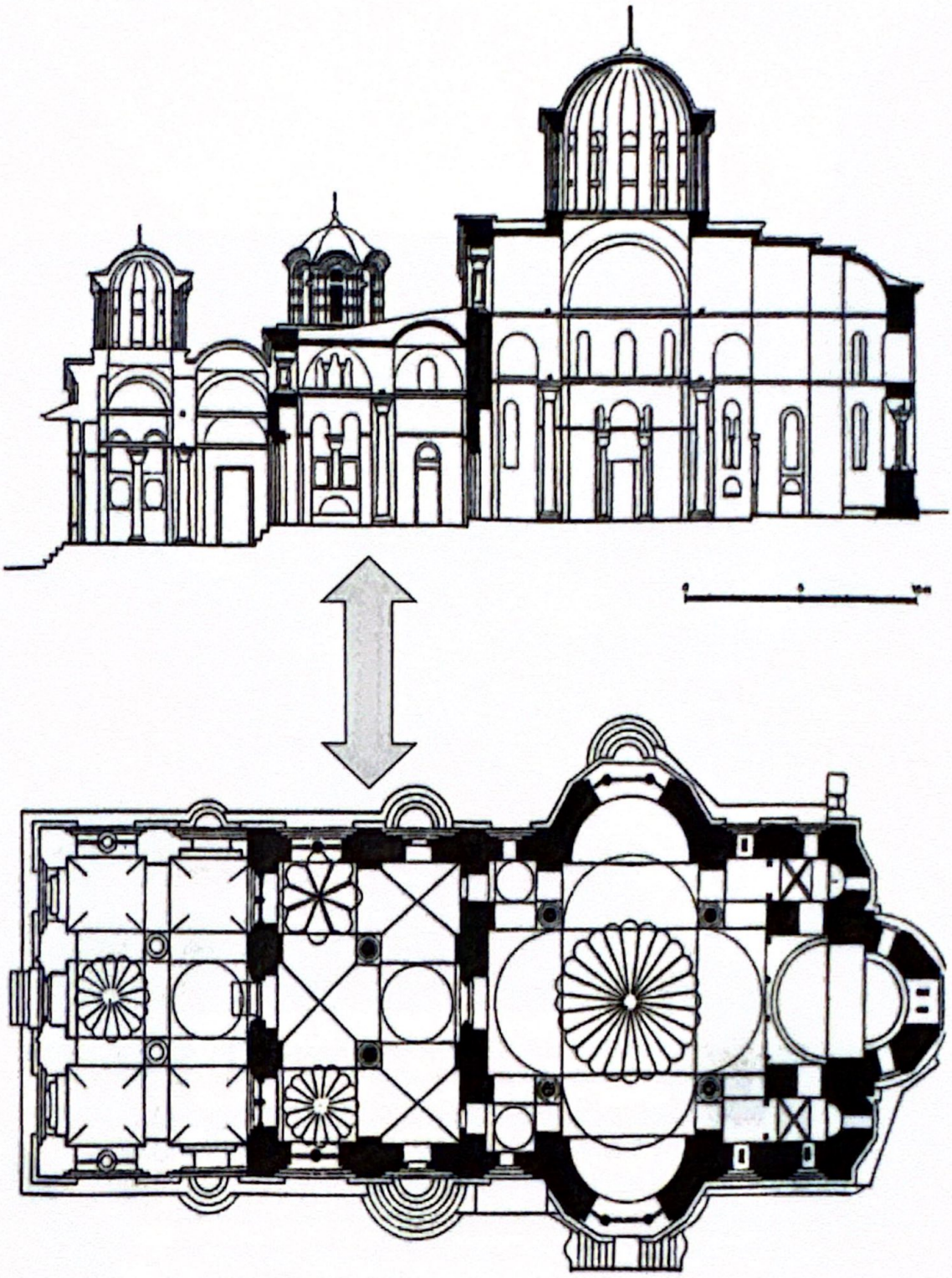
Published by permission of the Metropolis of Stagoi and Meteora (accessed on June 20, 2024: https://www.imstagon.gr/our-news/ta-nea-mas/o-sev-k-theoklitos-ston-vyzantino-nao-tis-panagias-kalampakas).

Wild or uncultivated olive trees typically bear small fruit or no fruit at all. When left unattended, olive trees sprout lower branches that prevent the upper ones from bearing fruit. In order to be restored to fruit bearing, lower branches must be removed and the grafting of branches from cultivated trees needs to take place. For a discussion of the image of wild olive trees in the writings of Saint Kyrillos of Jerusalem, see question 222.



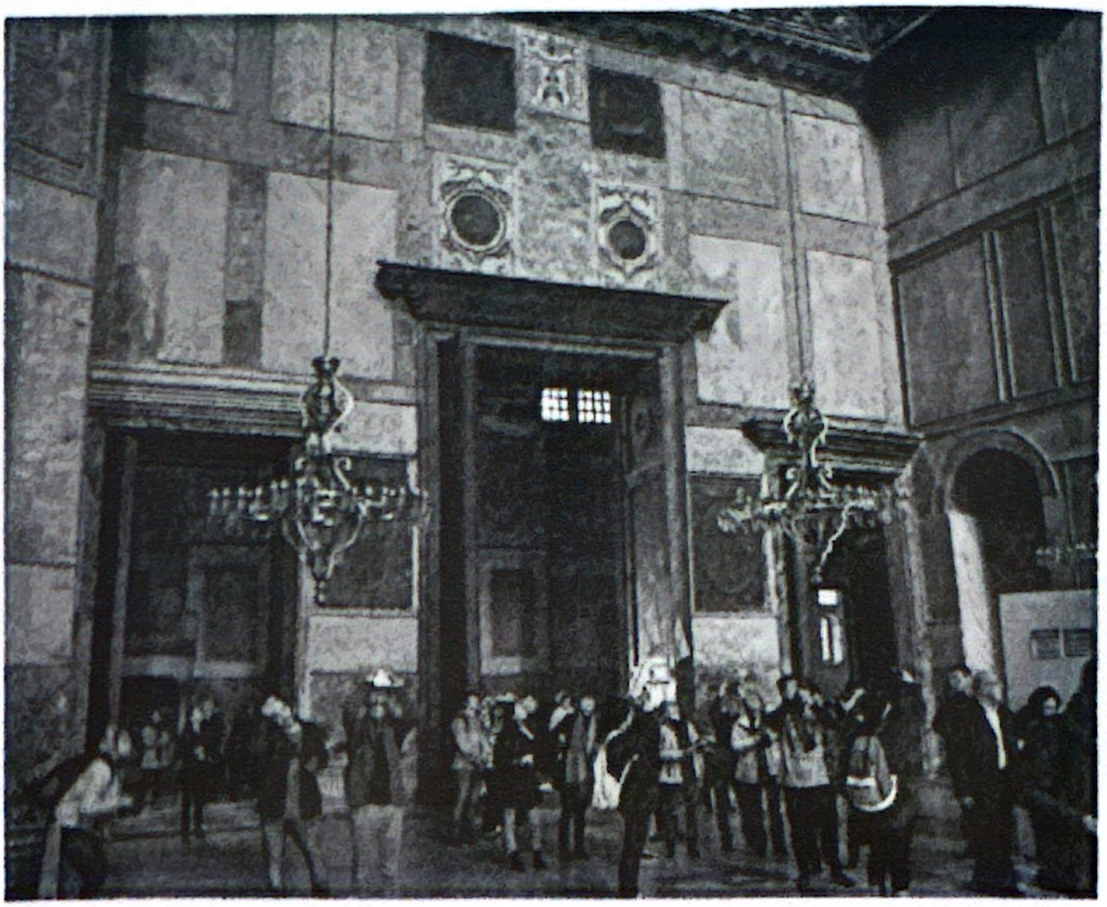
Stasidion (pl., stasidia). στασίδιον, τό (pl., στασίδια, τά). The term refers to a seat that is generally used in a monastic chapel or temple. These seats can also be used in parish temples. In question 557, Phountoulēs states regarding their construction in modern monasteries, "For the synaxes, the worshipers invented stasidia, which, when properly constructed, such as for example on the Holy Mountain, are a marvel of knowledge of the human body's anatomy. They enable propping up the one praying when he stands upright, supporting him in a half-seated posture, and relaxing him when he is seated." Such seats are also designed to allow the worshipper when seated to rest his or her head on the arm rest.

Photographed courtesy of the Monastery of the Panagia Chrysinou (Ampelia-Kalampaka, Greece).



Litē (λιτή, ἡ), an addition to the narthēx in monastic temples. For a discussion, see question 153.

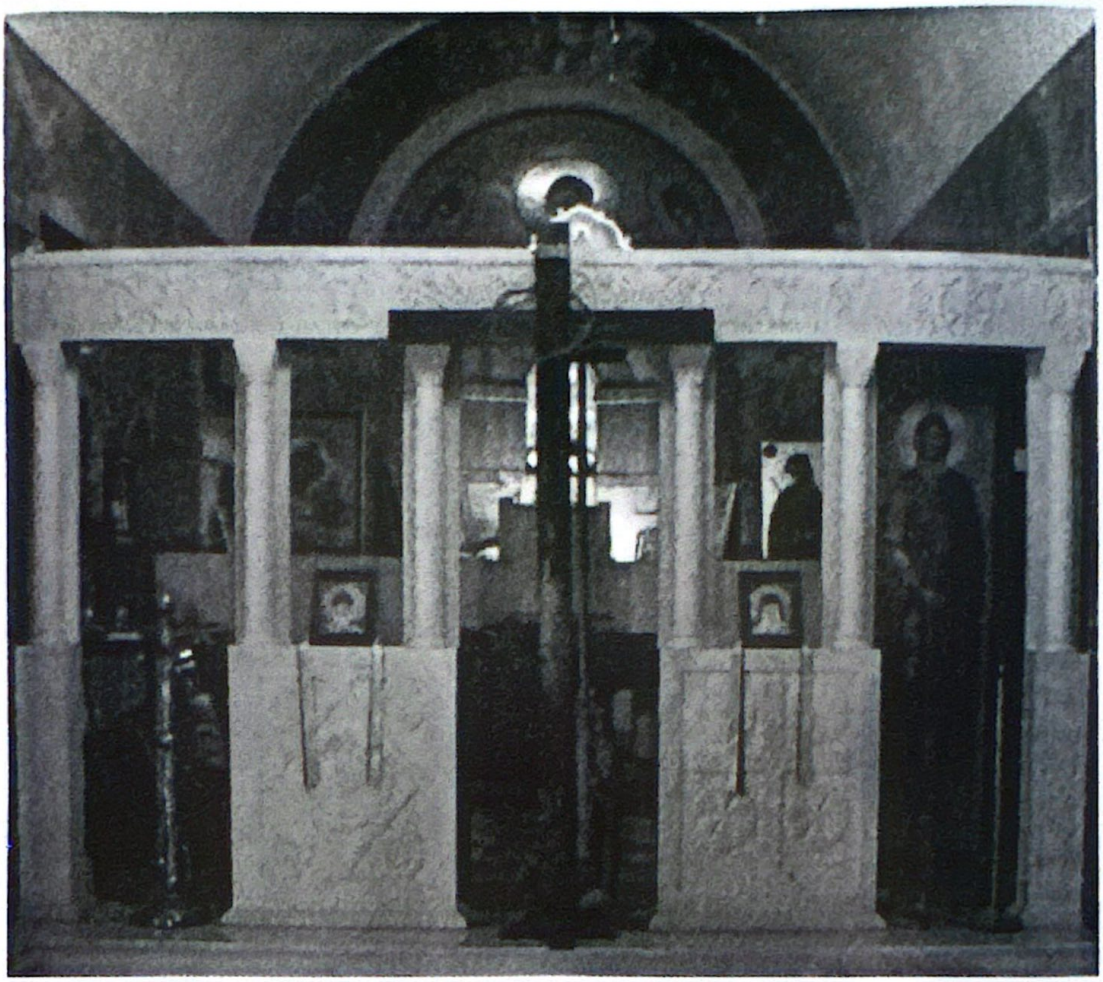
The source of illustration is Sotiris Voyadjis, "Column-supported Narthexes-Lites in Monastic Architecture," *Δελτίον τῆς Χριστιανικῆς Ἀρχαιολογικῆς Ἑταιρείας* 33 (2012): 53.



Royal gates (βασιλικαὶ πύλαι, αἱ). The entrance between the narthēx and the nave.

Pictured are the royal gates of the cathedral temple of Hagia Sophia in Constantinople.

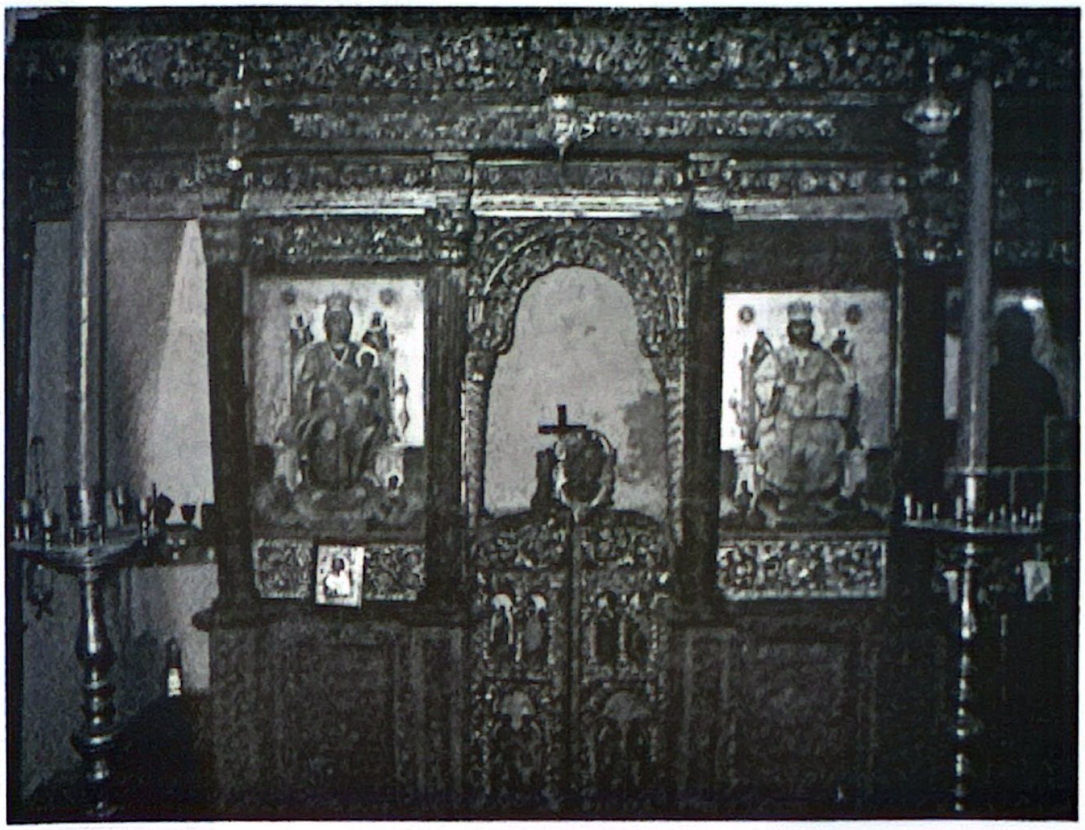
Source: Clay Gilliland – Hagia Sophia, CC BY-SA 2.0, https://commons.wikimedia.org/w/index.php?curid=39853928



Templon in the Byzantine style located in a side chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).

Photographed and published by permission of the Very Rev. Archimandrite Fr. Maximos Pavlidēs, proistamenos, in memory of the Very Rev. Archimandrite Porphyrios Dellēs who selflessly dedicated his life work to building, expanding, and adorning the temple of Saint Andreas in the most traditional manner possible over three decades of service.

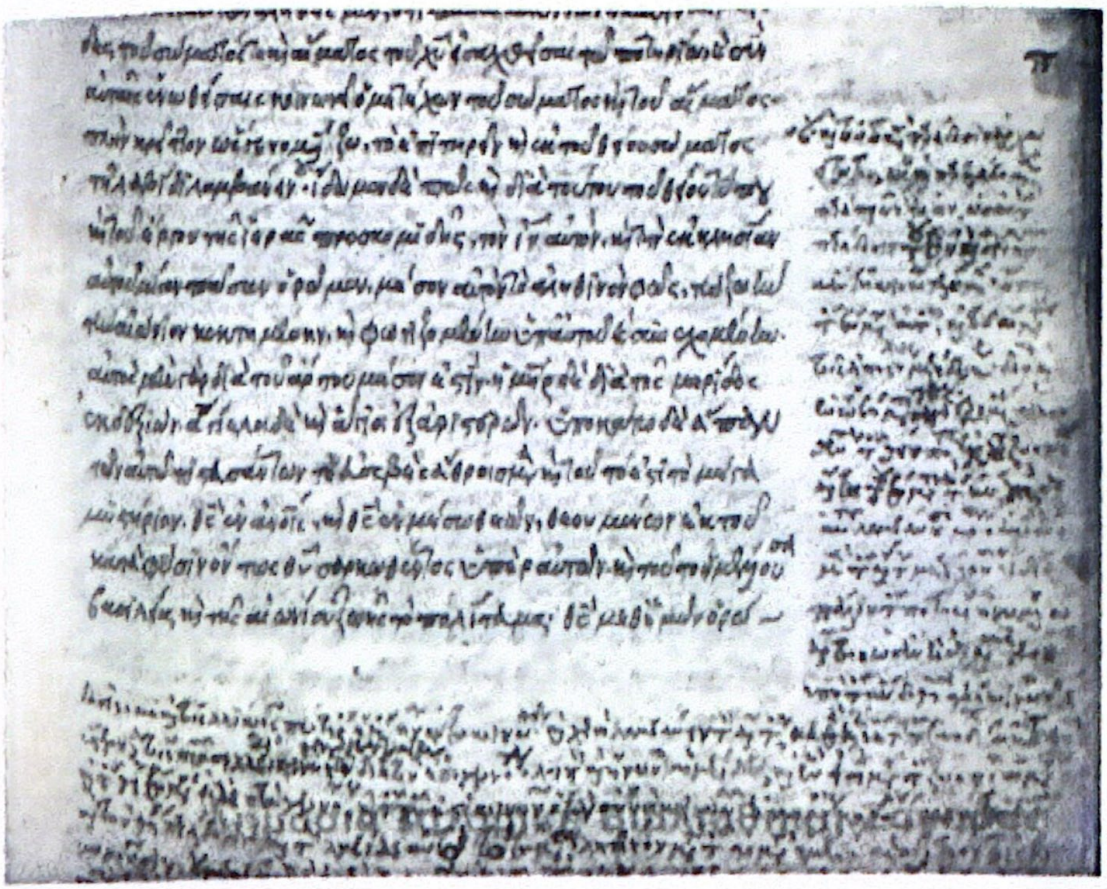
High wooden templon (iconostasis), curtains, and beautiful gate.
Photographed courtesy of the Monastery of the Panagia Chrysinou (Ampelia-Kalampaka, Greece).



Wooden templon and beautiful Gate.
The temple of Saint Paraskevē (Mesta, Chios, Greece).

The sacred spring (ἁγίασμα, τό) of Saint Athanasios the Athonite. For a discussion of sacred springs, see questions 573–574.

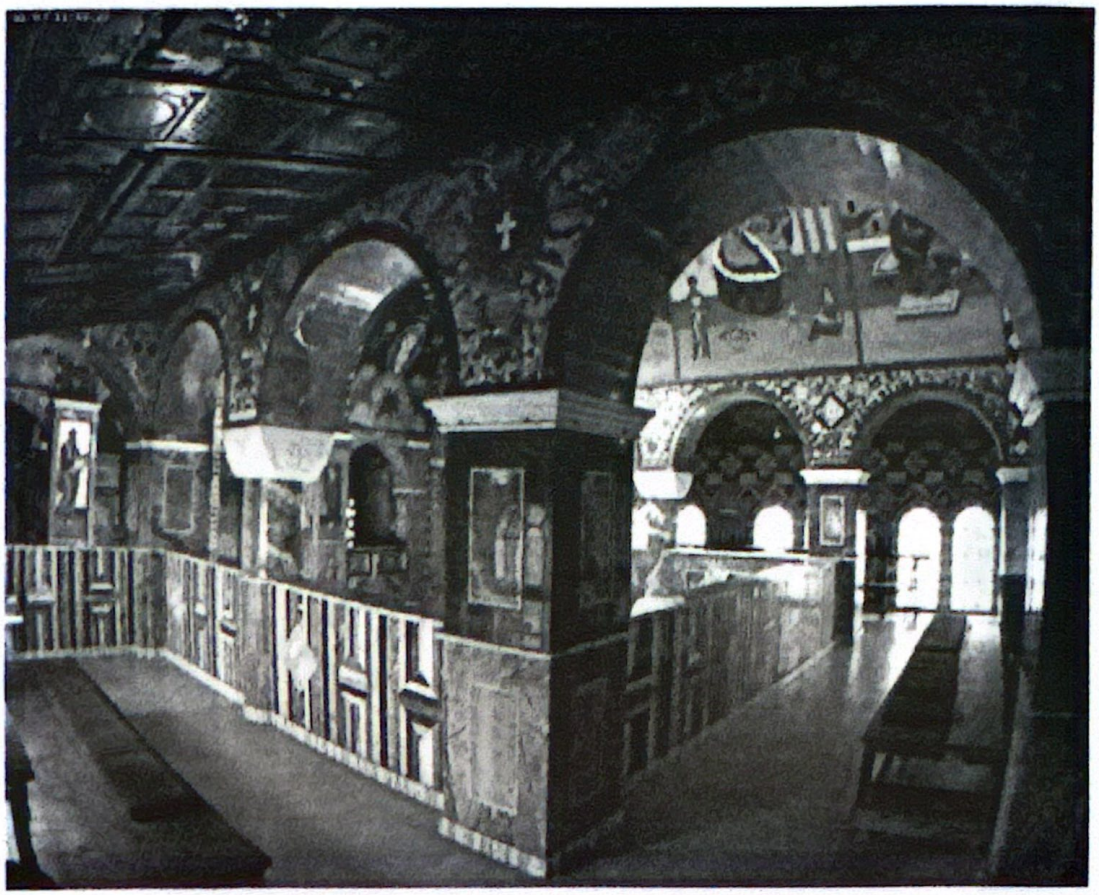
The sacred spring (ἁγίασμα, τό) of Saint Athanasios the Athonite. For a discussion of sacred springs, see questions 573–574.



Codex Zagora 23 with Saint Symeōn of Thessaloniki's comments on the margins in his own hand. For a discussion of this manuscript, see question 518.

Image courtesy of the Library of the Community of Zagora (Municipality of Pilion, Greece).

An ancient baptismal font for the baptism of adult catechumens.
Photograph of the baptistère de Kélibia, Musée du Bardo (Tunisie).
Dennis Jarvis, https://commons.wikimedia.org/wiki/File:Mus%C3%A9e_du_Bardo_(Tunisie),_baptist%C3%A8re_de_K%C3%A9libia.jpg



Women's section (γυναικωνίτης, ὁ). A separate area of the temple that is designated for women worshippers.

Photograph of the upper section of the temple of Saint Andreas (Agia Paraskevi, Athens, Greece).

List of Illustrations

p. 329 Chapel (παρεκκλήσιον, τό) next to the main monastery temple – Monastery of Saint Geōrgios Selinaris (Lasithi, Greece).
p. 330 Countryside church of Saint John the Forerunner (Vilia, Attica, Greece).
p. 331 Byzantine ambōn (ἄμβων, ὁ) in the temple of the Dormition of the Theotokos (Kalampaka, Greece).
p. 332 Ambōn (ἄμβων, ὁ) in the Byzantine style located in a side chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).
p. 333 Synthronon (σύνθρονον, τό) in the Byzantine style located in a side-chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).
p. 334 Hierarchical service with the full use of the synthronon (σύνθρονον, τό) in the temple of the Dormition of the Theotokos (Kalampaka, Greece).
p. 335 Wild or uncultivated olive trees (Greece).
p. 336 Stasidion (pl., stasidia). στασίδιον, τό (pl., στασίδια, τά) – Monastery of the Panagia Chrysinou (Ampelia-Kalampaka, Greece).
p. 337 Litē (λιτή, ἡ) as an addition to the narthēx in monastic temples.
p. 338 Royal gates (βασιλικαὶ πύλαι, αἱ) – the cathedral temple of Hagia Sophia in Constantinople.
p. 339 Templon in the Byzantine style located in a side chapel, dedicated to Saints Porphyrioi, of the temple of Saint Andreas (Agia Paraskevi, Athens Greece).
p. 340 High wooden templon (iconostasis), curtains, and beautiful gate – Monastery of the Panagia Chrysinou (Ampelia-Kalampaka, Greece).
p. 341 Wooden templon and beautiful Gate – the temple of Saint Paraskevē (Mesta, Chios, Greece).
p. 342–343 The sacred spring (ἁγίασμα, τό) of Saint Athanasios the Athonite (Mount Athos).
p. 344 *Codex Zagora 23* with Saint Symeōn of Thessaloniki's comments on the margins in his own hand.

p. 345 An ancient baptismal font for the baptism of adult catechumens – baptistère de Kélibia, Musée du Bardo (Tunisie).

p. 346 Women's section (γυναικωνίτης, ὁ) – upper gallery of the temple of Saint Andreas (Agia Paraskevi, Athens, Greece).

About the Editors

The Very Reverend Dr. Patrick Viscuso is a Professor of Canon Law at the Antiochian House of Studies and the Pastoral School of the Diocese of Chicago and Mid-America, an Orthodox canonist, and a priest of the Greek Orthodox Archdiocese of America. He is the current president of the Orthodox Canon Law Society of North America and serves as an Orthodox member of the North American Orthodox-Catholic Theological Consultation. He has been president of the Byzantine Studies Association of North America. His doctorate in historical theology from The Catholic University of America concentrated on Byzantine and Oriental canon law, patristic studies, and church history. He also holds a Master of Divinity from Holy Cross Greek Orthodox School of Theology and a Bachelor of Science in Foreign Service from the Edmund A. Walsh School of Foreign Service, Georgetown University. He is the author of numerous scholarly articles and five books: *A Quest for Reform of the Orthodox Church* (2006), *Orthodox Canon Law: a Casebook for Study* (2007, 2011 2nd edition, 2024 3rd edition), *Sexuality, Marriage, and Celibacy in Byzantine Law: the Alphabetical Collection of Matthew Blastares* (2008), *Guide for a Church under Islam, The Sixty-Six Canonical Questions Attributed to Theodōros Balsamōn* (2014), and *The True Significance of Sacred Tradition and Its Great Worth by St. Raphael Hawaweeny, A Nineteenth-Century Orthodox Response to Roman Catholic and Protestant Missionaries in the East* (2017). He is the general editor and translator for the six-volume translation of Iōannēs Phountoulēs's *Answers to Liturgical Questions* (2024). Father Viscuso has spoken at a number of domestic and international venues, most notably the Dumbarton Oaks Spring Symposium and the Society for the Law of the Eastern Churches. He was elevated

to protopresbyter by His Eminence Archbishop Elpidophoros of the Greek Orthodox Archdiocese and bestowed the jeweled Cross by His Eminence Metropolitan Hilarion of the Russian Orthodox Church Outside of Russia.

John Margetis has been a chanter and Reader in the Greek Orthodox Church for nearly three decades, with experience in both Greece and North America. His travels and pilgrimages provided him the opportunity to chant at very prestigious analogia, where he obtained his expertise in Orthodox hymnography and learned how to chant applying the variant adaptations of Church Typikon in use today on both sides of the Atlantic, across multiple parishes and monasteries. His travels have also allowed him to study the application and adaptation of the Typikon in multiple Orthodox jurisdictions as well, including Slavic ones. Over the years he has conducted significant pilgrimages on Mount Athos, where he had the opportunity to study and train in live monastic analogia on the Athonite Typikon, as well as the Holy Mountain's styles and approaches to chanting. He was born and raised in Greece and completed his primary and secondary education in the American Community Schools of Athens, prior to obtaining his undergraduate and graduate degrees in the United States. His bicultural, bilingual identity naturally brought him to the crossroads of translation from a young age, and later in a more professional capacity, including for corporations with modern applications that required text flow in multiple languages, as well as for academic and ecclesiastical texts. Growing up in Greece he split his time between big city and village life, making him an expert in local customs, tradition, culture, and historical perspectives. In 2019, John Margetis began his collaboration with the Very Rev. Dr. Patrick Viscuso to work on the translation and editing of the six-volume annotated translation of of Iōannēs Phountoulēs's *Answers to Liturgical Questions.*

The Right Reverend Anton C. Vrame, Ph.D., Bishop of Synada (Greek Orthodox Archdiocese of America) is Director of Holy Cross Orthodox Press and Adjunct Associate Professor at Holy Cross Greek Orthodox School of Theology. He is well known for his scholarly writing and presentations on topics of Orthodox Christian religious education and the history of the Greek Orthodox Archdiocese of America, including the book, *The Educating Icon: Teaching Wisdom and Holiness in the Orthodox Way*, which led to his deep interest in Byzantine liturgical history and practice. He was the Director of the Patriarch Athenagoras Orthodox Institute at the Graduate Theological Union, Berkeley, California. He has been the President of the Orthodox Theological Society in America (OTSA), a member of the Board of the International Orthodox Theological Association (IOTA) and Co-chair of the Orthodox Education Study Group, and a Board Member of the Religious Education Association. He was Chair of the Faith and Order Commission of the National Council of the Churches in Christ in the USA (NCC) and a member of its Governing Board. He currently serves on the Board of Directors of Friendship Press, the publishing arm of the National Council of Churches. He holds degrees from DePaul University, the University of Chicago, Holy Cross Greek Orthodox School of Theology, and Boston College.

Iōannēs M. Phountoulēs
(November 26, 1927 – January 24, 2007)